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THE INDIA SPECIAL NUMBER—ITS PROBLEMS.

Mrs. E. L. Porter, Editor Rawalpindi, India.

PREFACE.

IN THIS India Special number of the Magazine we have undertaken to present to you some of the most pressing problems of our field, and what is being done for their solution.

We have tried in some measure to cover the ground in relation to the work in connection with the Church and Christian Community numbering 70,000. The larger, and perhaps greater, problem of how to reach the 4,930,000 in our field who have not yet accepted Christ, or even heard the Gospel of His love, has been left for another time; and we hope to have some articles to present to you on this subject soon.

There are many things that we might write about that are more encouraging than a recital of our problems; and those are naturally the things you would like better to hear about. But as a Mission family we have come to feel rather strongly of late that perhaps we have not been true to the larger family circle at Home by omitting to tell, oftener, the things that are not encouraging.

We have told of the happy, bright, encouraging features, and we are thankful that there are plenty of them to tell, and that many more remain to be told, but perhaps, unconsciously as it were, we may have given the impression that there were no discouraging features.

So in this number we want to draw aside the curtain a bit, and let you see deeper into our hearts, and feel the throb of intense desire that we may more nearly accomplish God's purpose in sending us here. That through your better understanding of our problems, and more intelligent prayers for their solution, you may be workers together with us in bringing this part of the Punjab to a knowledge of the love of God, and of Jesus as the Saviour of His people from their sins.

Why should we tell you of our problems? Do they not make most depressing reading? and will not the cause of Missions be hindered by a recital of the difficulties met with in the work? Some of our own missionaries have made remarks such as these. When a tentative program for this number was sent to each missionary for remarks, destructive and constructive, in order to give you, not the opinion of one writer, but the concensus of opinion of the whole Mission on the subject under discussion, one or two were strong in protesting that such facts should have no place in our Church papers, and would only cause discouragement at Home. Are there not enough encouraging features? Tell these they said.

So I ask again, why should we tell you of our problems? There is but one answer to this question, and that answer is that we have a desperate need for prayer, more prayer, united prayer, by the Church at Home for the Church in the Punjab. As a united body of missionaries we have but one request to make. Pray for us. Pray for the Punjab Church. Pray for God's power to be released in the hearts of His people, that in obedience to His Spirit the Church here may cast out sin, and be clothed with His righteousness and obtain power to witness. There is but one way, PRAY.

It seems to us that we need your gifts, your sons and daughters, your money, but this much we know that without your prayers all the rest is of no avail, it is mere whirring machinery making a show and noise but without the power of accomplishment. The power of the Holy Spirit alone can take of the things of Christ and reveal them unto a people steeped in the blackness of darkness of sin, and that power God only gives in answer to prayer. Have you prayed? Can you pray? Will you pray?

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

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"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;"

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"Continue in prayer."

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"Pray without ceasing."

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"Finally, brethren, pray for us."

—The Editor for India.

TABLE OF CONTENTS.

I. Some Conditions that Retard the Growth of the Indian Church.
II. The Problem of Educating a Christian Community of 70,000.
  1. As it Concerns Village Schools.
  2. As it Concerns Higher Education.
    "Miriam's Opportunity."
    "The Light that Failed."
III. The Problem of How to Secure and Train a Sufficient Number of Educated and Well-Qualified Leaders in the Indian Church.
  1. The Ministry.
  2. The Eldership.
    "Ghulam Masih—Slave of Christ."
    "Wadhawa."
IV. The Problem Contained in the Relation of the Mission to the Indian Church.
V. The Problem of Transferring the Burden of Evangelization from the Mission to the Church.

SOME CONDITIONS THAT RETARD THE GROWTH OF THE INDIAN CHURCH.

By Miss A. L. Cleland, Sargodha.

ADVERSE conditions? Yes, there are such and we are telling you of them that you may pray with us that they may either be changed or that God may accomplish His purpose through them.

Indian Christians have come out of gross darkness. Of course any one who is out of Christ is in darkness, but the blackness of darkness in a heathen land is terrible—something that can be felt. The feeling of shrinking which comes to some of us as the time draws near to return to India from furlough, does not arise from the fact of having to leave family and friends, hard as that is; it is not the coming back into conditions of living and working that are trying, but the thing we dread is the coming back into the heathenism, the darkness, the evil that almost seem to penetrate to our very souls in spite of all we have to protect us!

At home I heard a lecturer who had travelled in the Far East say, that of all the sad sights he had seen none was so sad as that of the derelicts of the white races, those who had made shipwreck of both soul and body because they had been unable to resist the evil influences, the downward pull of the East. If this be true of some who were raised in Christian countries, what shall be said of the difficulties of those who have been born in such an environment. Who not only all their lives have lived here, but whose forefathers for centuries have lived in the moral and spiritual enervation of the East?

The Glad Tidings.

The Gospel has come to these people. They have felt that there was something better than they had, though some did not altogether grasp what it meant. Some of them have seen in Christianity a chance for social uplift. Some saw in their acceptance of the white man's religion a chance to gain wordly advantage, for is the white man not the ruler in India? Some, too, became Christians because all their relatives were becoming Christians. What pleasure would there be in life if one could not mingle with one's own kin, if there was no one with whom one could eat, drink, or smoke the pipe, and no one whom one could marry?

Some however came with the right motive, though you might be doubtful of it if you question them as to their faith. There is in our town a man whom for a long time the session would not recommend for baptism. He *could not* give a proper answer to any question put to him about his faith. Yet the non-Christians of the town said, "There are two Christians here, whether there are any others or not," and of the two men they named, one was this man, who could not answer the questions properly yet lived Christ before the world.

Illiteracy.

Practically every one who becomes a Christian from the outcastes is illiterate. If they learned to read and write they might develop ideas of their own and rebel against the oppression under which they were living, so the land owners drilled into them the idea that they had no brains, that they were about the same as cattle, and so discouraged any possible attempt on their part to raise themselves. Attempts at advancement therefore were very few. Then the Gospel came telling them that they were human beings and had immortal souls, that the Son of God died for *them* as well as for those of the higher castes.

They have known in their own lives none of the advantages of an education, so it is difficult to persuade many of them, even after they have become Christians, to send their children to school. The boarding schools are in the towns and the mothers will not consent to letting the children go so far away. They love them so, how can they let them go away from them?

Since these Christians are absolutely illiterate, they have no opportunity of reading the Bible or of learning for themselves, so any teaching that is done must be done altogether through others. The missionary can do little of this. For instance in Sargodha District there are 5700 Christians scattered over 5930 square miles, and at present there are five missionaries to work among them. One of these must be away from the heat with her children about half the year, and another has charge of a hospital so cannot get out to the villages much. And yet Sargodha has never in all her history had a larger force of missionary workers.

The Difficulty of Teaching.

The great burden of the teaching, then must fall on the Indian workers. These are very few in comparison with the number needed, and many who are doing this work are not our best men. In India, as in other countries, wordly positions offer the greatest attraction and many of our most capable young people take up government work.

The workers, good, bad or indifferent, must go from house to house and from village to village to teach the people by rote what they need to learn. Nearly all our Christians either have land rented or work for farmers, and much of the year they are so busy that there is little chance for a meeting with them during the day. In the cold season they work all day in the open air, cutting the mustard or threshing and winnowing it, cutting sugar cane and making it up into crude sugar, or plowing for some new crop. They come in about nightfall, tend their cattle, and then eat their evening meal. Then they are free, for the first time in the day, to have a meeting.

Seldom is there a room in the village large enough to hold all the people so we usually sit outside for our night meetings. The people come wearing their bedding about them; but since they have little bedding and sleep several in a bed, and since the children are asleep and

A SCHOOL OUT DOORS IN INDIA.

CHRISTIAN MISSIONS HAS MADE CHRISTIAN

need the bedding by this time, some one usually has to be cold. So if possible the meeting is held inside. Because of their scanty clothing they even want the door of the room to be closed though that is usually the only means of ventilation. You can imagine that it is easy to go to sleep in such an atmosphere, and others beside the farmers have difficulties in this way.

Sleepy!!

Once it had been moving day, we had packed up, driven for hours in a cold wind, then set up our camp again in the evening. When we went to the night meeting, they put both of us on a high bed, that seemed to come within a little of the low ceiling. The room filled with people and, in spite of our protests, they closed the door. The worker who was giving the address of the evening droned on in a sing-song way, and finally, despite our best efforts, we both went to sleep. We were soon wide awake though, as a sudden stillness prevaded the room and we heard one of the men say, "Stop the meeting! Stop the meeting! The Miss Sahibas have both gone to sleep!" The leader, a very tactful man, said, "Oh, no, no!" and went on with his talk. We slept no more!

As for the women, if there is no cotton, they are to be found at home during the cold season. But there is nearly always cotton in our district at least, so for months it is difficult to find the women at home till late in the afternoon, and at that time they must begin their evening cooking. I do not feel like blaming the women for not being keen on night meetings during the cotton picking season. They did their work before starting out in the morning, the cooking and churning, the cleaning up of the manure, and making it into fuel cakes. Then all day they had gone up and down the cotton fields, often carrying a child at the same time. When they came home in the evening, they carry the child on their hip, and on their head is the day's picking, some times a bundle so heavy that when I have tried I could barely lift it.

Between cotton picking and spring harvest there is a little break, then all are hard at work again, the men spending the whole day in the fields and the women cooking and carrying to them food and drink. When the fields are Son of God died for *them* as well as for those of the higher castes.

GIRLS BOARDING SCHOOL IN INDIA.

EDUCATION POSSIBLE FOR GIRLS AS WELL AS BOYS.

With cutting and threshing and winnowing about three months are spent in the harvest. After that it is so hot for both man and beast that the farmers get up at two or three in the morning and plow till the heat is excessive, then they stop for a few hours, feed their cattle and take a sleep. Towards evening when it begins again to get cool they go once more to the fields. If one could be there at the noon hour one could have a meeting, but for foreigners to be out in the mid-day heat of the summer is not wise.

American Versus Indian Farming.

American farmers would not think our men had a great deal to do perhaps, if they saw their small fields, but if they considered their farming implements and the way they do things they would not be so much surprised. Their plow is the prehistoric stick with some iron on the end, that just scratches the top of the ground. They still cut wheat with the sickle. They still thresh by driving oxen over the grain spread out on the ground, and winnow by tossing the grain up to the air, or pouring it from a winnowing fan. If there is a favourable wind the winnowing is not delayed, but when the wind falls one man sometimes has to make a breeze with his fan while another pours out the grain! While as for the threshing, a few sheaves are spread out and it takes two days to thresh them. When a man has a good deal of wheat he will spend a month or a month and a half threshing it!

Why do they not buy machines for their farm work? For one thing the Indian farmer is not attracted by new things. "This is the way my forefathers did it and what was good enough for them is good enough for me." Besides they could not buy a machine if they wanted to. One man would not in all his life time, perhaps, see money enough to buy a machine. And even if he had it, the Indian is not mechanically inclined so he would not know how to keep it in repair.

Sabbath Observance.

Well, if the week days are so full there is the Sabbath day, I hear you say. Yes, there is the Sabbath, when they can observe it. When our Christians are their own masters they can keep the Sabbath and many of them do, at least outwardly. It is a great joy to go into a village and find man and beast resting. But when they serve others they cannot always do as they would like. Of course we tell them that they ought to "obey God rather than man," no matter what it costs, but would we always find people in the West doing that? In one of our villages recently the non-Christian landowners told the people they must work on Sabbath. One of the men refused to do so and stuck to it. He was put off the land and had to hunt another place to live and work.

When the Christians are not strong enough to stand up against opposition and have to pay a price like that, they work on Sabbaths as on other days, and often forget when the day comes. They say, "If only some one would come and have service every Sabbath we could remember!" But they are scattered, and workers are few, so many get a service once in two or three or more weeks; and even when there is a service their non-Christian masters will not always let them attend.

Those who are their own masters are busy for sometime with their feeding. There are no fences around the fields, no wood or stone to make fences out of if they wished. Here in the canal country land is so largely under cultivation, that in many places there is little ground for pasture, so the cattle are kept tied up and the men go to their fields, cut the fodder and carry it in bundles on their heads. Then, with a kind of meat chopper, they cut up the turnips or the mustard, mix it with wheat straw and feed it to the cattle. All this takes a good deal of time.

The Money Lenders.

Many of the people are in debt, hopelessly so. They are not fore-sighted and do not lay up money. Even if they did they would not know what to do with it for they do not trust banks. Any extra money that a man gets he usually puts into jewelry for his wife or into cattle. Then some night a thief comes along and steals it. So what is the use of laying up money. When one wants extra money, especially when there is to be a wedding in the family, one borrows from the money-lender. The borrower cannot read or write so the money-lender can keep the account much as he likes. Money-lenders are notoriously dishonest and I am told that a man almost never gets out of debt. Because of the way the accounts are kept, whatever he pays in goes towards the interest, and the principal is never reduced. Money has been especially high this year, and a government official told me that in one of the cities of Sargodha district money had brought 96% interest. How then can any one who has borrowed money ever make progress of any kind or have a mind free from care?

TWO VIEWS OF LIFE IN INDIA.

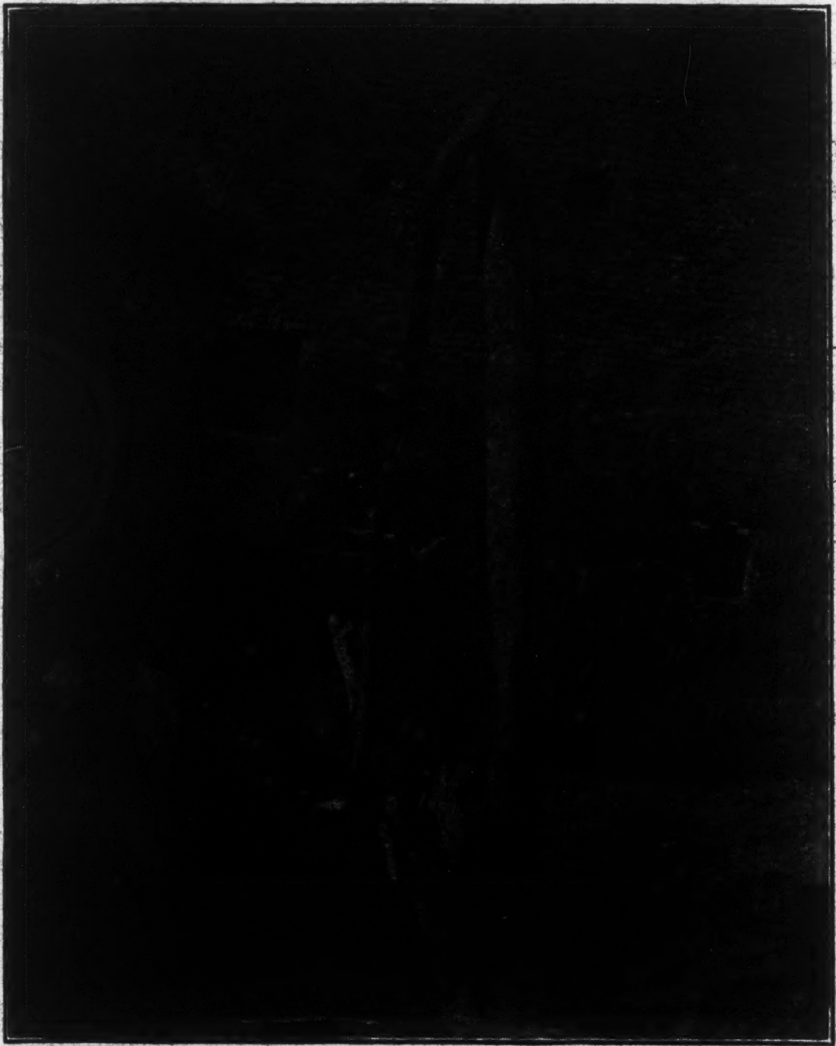
Then the physical conditions are not conducive to spirituality. So many of the people are under-fed and under-clad. Of course during the hot season clothes are not much but a conventionality, but in our part of India we have cold weather from two to four months, some of it cold enough for frost or a little ice, and it is pitiful to see people shivering with the cold at that time.

A whole family sleeps in one room with all air shut out, perhaps with a smoky lamp burning, and their heads covered over with the bed clothes just as the rest of their bodies are. It is such a fixed habit to sleep in this way that it takes years of training in our boarding schools to get the children in the habit of sleeping with their faces uncovered.

The fact that people are huddled together in such close quarters hinders their best development. India knows no privacy. There is never any sort of domestic occurence of which the village does not know. Children are never sent away from sights or sounds, so there is nothing that happens that they may not know all about.

Filth!

Then the filth! India does not know "anti-fly" or "anti-mosqnito" campaigns, so these disease-producers are allowed to live and thrive and there is plenty on which they can thrive. The refuse is never buried or destroyed, it is just piled up on one side and lies there exposed—unspeakable filth! In some of our villages the Christians are not allowed to live inside the village because of their being from the outcastes, and one often knows where the houses of the Christians are because the filth they must clean out of the village is piled up in great heaps at their own doors! It is the goodness of the Lord that India has so many scavenger birds and animals, as well as that there is lots of sunshine and heat. These are certainly all that save this land from many more terrible epidemics than it has.



Showing Cakes of Cow Manure made into cakes for fuel and plastered on the house to dry. A village well in front view.

India knows little of segregation or protection against the spread of disease. They think they are not showing sympathy unless they crowd into the room and about the person who is sick, no matter what the disease may be, no matter how much better the patient would feel with quiet and fresh air.

Of course there are many who are learning differently but the above statements refer to the mass of the people, ignorant and superstitious. Sanitation, hygiene, and etc. are being taught in the schools so the younger generation is getting some new ideas. There is now a great deal of vaccination and a good deal of inoculation against plague. I was very pleased this spring to see how many of our Christians left their homes when the plague came and moved out into the fields and lived in open huts. This is the thing to do to escape plague, but it has taken years for people to become convinced of this. Where they moved out they escaped, and where they did not, they died like flies!

The Pipe.

Another great hindrance to growth of every kind is the pipe! One of our Indian ministers told me that when a boy gets big enough, his mother starts him out to work for the man for whom his father is working. She says to him, "Now take this pipe with you. Work some of course, but pay more attention to the pipe, and work as little as you can." Our Indian pipes are not the small western kind you can keep in the mouth and work along, but the kind you must sit down to enjoy! The master probably deserves such treatment, but what boy so started out in life will be other than stunted, physically, mentally, morally and spiritually? A few years ago the Synod took a stand against the pipe, but some slackness has crept in. At the meeting of Synod this spring it was taken up again and a vigorous campaign was planned against this evil.

Never Wanted To See India Again.

The poverty of India is appalling. While I was at home one quoted to me a remark made by a man who had travelled around the world hunting. He said he would like to visit many of the lands once more, but he never wanted to see India again. He could not bear to look again on such poverty.

When our Christians can rent land for themselves some of them do get ahead but so many of our people are serfs and the land owners give them as little as possible, hardly enough to keep soul and body together, never a proper wage. Yet, even so, they do not spend their money wisely. Any man in India who has the audacity to go from house to house with a beggars bowl can collect money or food, seemingly without any pretext whatever. No matter how well fed and well dressed he may be if he begs he obtains, principally because of the superstitious fear of his curses, which he is not slow to pronounce if people are not liberally inclined. Of course there are exceptions to all these statements. I once heard a wayside beggar say, "Blessings on those who give and those we do not give," but I heard it only the once.

Marriage Arrangements.

The great poverty is partly responsible for the fact that so many girls are bought and sold. Among the old fashioned in India the young people do not choose life partners for themselves. Their parents or relatives do that for them. So when a man has a son for whom he wants to make arrangements he approaches some one with a marriageable daughter. The latter says he can have her for his daughter-in-law if he will give a certain sum of money, then they dicker about the price. After the girl's father has obtained money for her once, he may sell her to another man before the wedding; and even after the wedding a woman is some times spirited away and sold to some other man at a distance.

A HINDUSTAN TEACHER.

When there is a wedding money must be spent very lavishly, no matter how poor the family may be or how much they may have to suffer later on account of the debt. This is not right of course, but they have so little social life and a wedding is made such a social event.

Social Life.

Our Christians often make offerings to idols, as well as to the religious leaders of other religions when they attend Hindu or Mohammedan fairs. They must have some social life and here is an opportunity. Such fairs are always religious, and every one else is making offerings, every one else is bowing down before the idol so why should not the Christian.

They are ostracised from the rest of the community and cannot meet on an equal footing. Even one who has become a Christian from Mohammedanism, is considered an outcaste. Just a few days ago a young man who had been a Mohammedan told me his people said to him, "You need not stay around here now that you have become a sweeper!

What Would You Do?

These are the conditions under which many of our people live and work. We are working to change them as we can. What would you do? You would probably be tempted many times, as we have been, to just smash things up a bit. But that which will really change things and overcome many of these difficulties is the coming of the Holy Spirit *in power* into the lives of the people. When they get a real heart hunger for the things towards which they are now very apathetic they will not allow many of the things to stand in their way that now seem so important. If you, by your prayers, can help to bring this about, you will have done a great work.

New World Movement.

In spite of these adverse conditions many of the people are growing in spiritual things. The New World Movement has stirred up many to prayer and intercession, to working for the souls of others, to giving the tithe. Some of our illiterate adult Christians are learning to read. In one of our presbyteries at least, a large number of men are studying and passing examinations to fit them to become elders, and the wives of some of them are also studying a special course. Then the new interest the Synod has taken in the Home Mission work is very encouraging.

Pray.

Let us thank God for what has been done and labour much in prayer for what yet remains to be done. Let us pray much that the Lord may see of the travail of His soul in the Punjab Church and be satisfied.

THE PROBLEM OF EDUCATING A CHRISTIAN COMMUNITY OF SEVENTY THOUSAND.

AS IT CONCERNS VILLAGE SCHOOLS.

By Miss Hazel Bennett, Gujranwala.

PROBLEMS! How I used to love them! Hours spent on a single problem brought real delight. And oh, the joy of solving the hard questions which many passed over! But these village schools in India! Hours pass by unheeded, days and years follow in swift pursuit and still our problem is largely unsolved and we have somehow failed to get the right answer.

The question is not merely educational. It deals with great forces. It is largely spiritual and must be linked up very closely to the heart of God. The progress and stability of the Church are at stake. It would almost seem as if there can be no wide-spread lasting revival apart from it. The village school will fail miserably if it only teaches children to read. The child must learn here those principles of honour and right living which your children so naturally learn in their own homes.

But what are the problems? It is easier to talk about the results, about the partial answers, about the possible solutions. Shall we draw aside the curtain and let you see a bit of the ignorance, superstition and sin, and let you feel a little of the heart-ache and the dumb, deep pain of it? Come with me to any one of the many hundreds of schoolless village Christian communities. The boys and girls are first to greet us. From the first honk of the motor horn as we approach the village until we compel them to loose their hold on the car as we drive away, these children are right with us, and even then can we—dare we forget? They haunt our dreams, they figure largely in our vision of the future, they hold the latch strings of our hearts. Dear little Punjab boys and girls! How one longs to snatch them up and put them in fair gardens and teach them to love God and all His creatures. Sore eyes, filthy garments (or no garments at all), foul language, hands stained with barnyard filth, bearing burdens beyond their years, hair unkempt, yet so altogether adorable and lovable. Almost every girl is a little mother. She doesn't think about how heavy the baby is or how he hinders her play for "is he not her brother?"

A Christian community of 70,000 and only about 5,000 Christian boys and girls in all our schools. The New World Movement goal was set at a time of inspiration and big vision. 10,500 Christian children in school by 1925. It is a colossal undertaking, but we cannot believe that God wants less. Our problem is how? Where?

The boarding schools are overcrowded now. Extensions on the Christian Training Institute and Avalon schools, and the two new schools to be built in Sargodha and Gurdaspur may provide for some 600 more than we have at present, but still 4900 will be unprovided for and there are many more children who are not included in our goal. If these are to be reached where and how? There is only one place—our village school. The how is more difficult to answer. Poverty, ignorance, early marriages, undisciplined children, uninterested parents, shortage of teachers and scattered Christian communities are among our greatest difficulties.

The past few years have been hard ones. High prices, crop failures and general unrest have made the life of the average villager anything but easy. The boy can help in the fields and take master's cattle out to graze, and the girl can tend baby, carry food to the men in the fields or take a basket on her head and go to the homes of the higher classes, fill that basket with unspeakable filth and either mould it into cakes to be baked in the sun for fuel, or carry it away to some dumping ground. How they hate that basket; and how little the mothers dream that by denying their daughters the right to read they are thereby binding it to their heads for weary years to come! The pittance the children can earn looks big when you are hungry and when you do not see the good of a school any way.

A FAITHFUL LISTENER AT THE GOSPEL SERVICE.

Many of our girls just get nicely started when they are married and often forget the little they have already learned. Just this week we heard of the approaching marriage of an eleven year old girl. She is in the second class of a village school. The girl is too young to satisfy government requirements so the marriage cannot be legal. We are trying to hinder it but can't be sure we shall succeed.

Undisciplined children must be dealt with very tactfully in the Punjabi village and many of the teachers are untrained and have never heard of Psychology or Pedagogy. A reproof often brings an enraged parent to engage in unreasonable calling down of wrath upon the teacher who had dared to criticise "my son." "Why—he was baptized by Padre and "Just ask Sahib so-and-so and see." If any thing like corporal punishment is resorted to—and often it is sadly needed—that is reason enough to take the child and perhaps half dozen others out of school. It dosen't take long to stir up a village fight and then Satan surely has his own way for a time. If a child wants to play truant he has a splendid chance with none to say to him nay. Parents perhaps hinder most of all. Hundreds of them can't be coaxed to send their children to school. If we would pay them a good salary they might consider granting us the privilege of educating their offspring but as it is they can't do it. Many who go to school are called home on the slightest pretext, and many a girl has to come to school with a baby on her hip and another child tugging at her side. Add to this a hundred other hindrances—of temperament and environment—and see if you wonder that progress is some times slow and uncertain.

The wastage between the first and second classes is appalling. While there are 2519 Christian children in the first class of these schools there are only 304 in the second and 140 in the fourth. Dull, uninteresting Primers, crude teaching methods, increasing earning capacity of the children, and poor attendance are among the principal causes for this.

Even so the effort and expense are not altogether lost. I have often met village women who had been in school only a few months when they were young, but they are the ones almost without exception, who are determined to give their children the chance they themselves were denied. Thus the fruit which sometimes seems lost is but deferred and will be all rich and beautiful in the lives of the children of the years to come.

We are doing all we can to encourage co-education in primary schools but in many places it isn't possible to put boys and girls together. Years of Indian tradition have to be set aside in order to do so. The ages of the girls, the dependability of the teacher, and the location of the school are all important factors which bear on the case. In many villages we must have women teachers if girls are to have a chance at all. There is seldom any one for this work other than the pastor's and teacher's wives and these are only found in large centers of work. The policy of hiring these women is not sound. They are apt to neglect their homes and children, or the school, as few of them are physically or mentally able to bear the extra burden involved. In one district a contract system is used with some success, and such women are paid according to the number of girls and women who pass certain standards of work.

Young unmarried girls cannot be sent to teach in villages unless they have the protection of their own homes, and even then the parents are sometimes loath to accept the responsibility for the moral safe keeping of their daughters. The more attractive surroundings and congenial work in the boarding and city schools, and also the constant need for more help there, draw and hold most of our trained teachers. For the past few years, however, several eighth year class girls have become teachers in villages. Their work is splendid and they are doing much to raise the standard of village schools. Two girl teachers have successfully introduced modern phonetic teaching methods and the result is most encouraging. One district holds monthly institutes during the winter months. In the summer a trained teacher visits the schools and gives practical help she can to the village teacher. Christian inspectors are doing much to raise the standard of the boys' schools.

A new interest in village work has been manifested in one or two of our girls' boarding schools and this is most encouraging. Parents, too, have to be won over. Many of them want a more important looking position for their daughters as well as one with fewer dangers. They need the spirit of our own fathers and mothers who let us go no matter how it hurt.

The shifting and scattered population in Kangah Dogran, Sangla Hill, Lyallpur and Sargodha districts make school work there most difficult. Eight districts report no village schools for girls.

But what about results? Just this week I saw 27 bright boys and girls in a village school. All but one of the dozen or more big girls came in remarkably clean clothes and the whole school looked decidedly respectable. Bright faces, happy hearts, earnest purpose were every where in evidence. Proud mothers came in with babies. What did it matter if they stood in the way so the children could scarcely see the blackboard. Were they not standing on the threshold of a new era? And did they not deserve praise for having given a son or a daughter to the school?

But let us look again. This time it is communion Sabbath, and the school and its courtyard have become God's own temple, and this one is spotlessly clean. Instead of the usual confusion there is a great effort to do things decently and in order. The girls and boys are there first and crowd to the front. Those who can read are sure to have their Bibles and Psalm books with them. They lead the singing of David's songs and perhaps one of them has a drum. If a story or verse is called for they are sure to respond. They love God's Word and know it and believe it.

Come again to another village. A young mother crawls to the doorstep to make sure we see her new baby. Just a short time ago she was in that other group. She didn't learn a lot perhaps but she reads her Bible nicely and loves it. She is easily the leader in her new village. A few days ago she sent for Primers and now she wants to teach two more married women to read.

Last winter it was a joy to meet old school girls in their new villages. Always they bore the mark of increased opportunity and nearly always they were recognized as leaders. To see them some how gave one greater hope for the future. A whole afternoon was spent with village children and we didn't hear a single unclean word. It seemed a remarkable miracle of grace and we were glad.

We have only told you of the difficulties. It is also true that there are many requests for schools. Two village communities recently built their own school houses before they asked for a teacher. Quite often the children gather around and beg for a school. Often these requests cannot be granted because there is no teacher or money, but that constitutes another problem.

I sometimes think if there were groups of earnest, prayerful American people back of each village school and teacher there would not be so many failures. To know that a certain number of people were back of a particular village school with their interest, money, but above all, prayers, would mean certain success in this very important line of work.

We need more buildings and money and dolls—these dolls help more than you can ever guess, but most of all we need your prayers.

THE PROBLEM OF EDUCATING A CHRISTIAN COMMUNITY OF SEVENTY THOUSAND.

AS IT CONCERNS HIGHER EDUCATION.

By the Rev. E. E. Campbell, Sialkot.

THERE ARE problems every where in mission work. They are up in all mission meetings and every mission committee faces them. To find a solution seems to form, necessarily, a large part of the missionary's work. His ability to solve them, or to contribute towards their solution, is a factor that counts in his usefulness on the mission field.

The purpose of this article is to suggest a few of the problems that come before us in our higher educational work. Many of these arise from the outstanding characteristics of India which effect all life and work in this country. Of these the first is poverty. A second lies in the serfdom of the caste from which our Christian community has been largely recruited and in which economically it still remains: and a third is found in the prevailing illiteracy and lack of interest in education.

Over against these hindrances and others which might be named has been our unswerving conviction that the Christian community *must* be educated and that it *ought* to make a definitely Christian contribution to the educational uplift of the whole country. There has also been the need for an educated leadership for the Christian Church, and that this leadership should not only be strong enough to guide and develop the Church itself but to take the lead in the work of winning the multitude who are still outside.

Village Schools.

To partly meet this need we have organized village schools all over our mission field. Of these schools we have now nearly 200. These are of the Primary grade and provide for three or four years of teaching.

Secondary and Boarding Schools.

The rest is left to our secondary schools in the larger centers, and especially to our boarding schools. It is our fixed policy as regards the boys to let them stay at home until they have finished the primary classes. Simultaneously however with the growth of the primary schools has come the growth of the Christian community, and a corresponding growth in the number of pupils in our secondary departments.

Under the impetus of the New World Movement we set as our slogan for school attendance 10,500 Christian children in school by 1925. During the last three years the increase has been about 1,000. To follow the New World Movement flag we shall need to make the increase 1,000 *a year*.

Shortage of Accommodation.

But already our boarding schools are full to overflowing. The Christian Training Institute dormitories have been called on to hold twice their capacity for several years. Last year a new dormitory was completed but the attendance has also increased and the over-crowding is the same. Next year we hope to build another, and the next year a new administration building so that part of the present class rooms may be used for dormitories. But the growth in attendance is ahead of us and one of our largest problems is how to keep up with it.

In the girls' schools the need is even greater. It has been uphill work always to get parents to send their girls to school. The educated families have been willing and even anxious for this privilege, but the illiterate villager has not. Faithfully the teaching has been given that girls should be educated. In the New World Movement the whole leadership of the Indian Church has been asked to co-operate in this. Now, although the break has not come in the villager's attitude that we long for, still enough girls are being offered for school to compel us to say that we cannot take them for we have not the room. Is it any wonder that the parents and Church leaders say with some indignation that we have not played the game fairly? We have urged them to give us their girls, we have even started a campaign to bring as much pressure on them as possible to get them to do so, and when they agree in any numbers at all we say that our few dormitories are full and we cannot take any more.

Plans are made and there is money coming in for the enlargement of our girl's boarding schools. In the Kate Corbett Memorial School at Gurdaspur, and another boarding school at Sargodha we are to duplicate the splendid school we have at Sangla Hill. But as the New World Movement campaign for the spread of education achieves the success for which we long and pray we will find our embarassment growing and the difficulties of providing accommodation increasing year by year.

Securing Attendance.

To secure the attendance of the larger numbers of boys and girls who ought to be in our schools is another problem. To find less rather than more would seem to help, but it would not accomplish the great purpose before us of educating India's illiterate peoples. The Church needs education. India needs education. All the wider interests of the Kingdom call for education. As long as less than half of the Christian children of school age are in school we are constrained to devise means to inter-

1. Village school teacher attending a Teachers' Institute at Sialkot with some of the instructors.
2. Two Christian girls in the Girls' Boarding School Sialkot.
3. Gordon College, Rawalpindi.
4. Theological Seminary, Gujranwala.
5. A baptism in a village.
6. Evangelistic and Christian school teacher of Sialkot district.

est the children so that they may want to learn, and to interest the parents that they may be willing to send their children when schools are provided.

Support.

A third problem is that of supporting the pupils who come, or shall I rather phrase it, getting them supported. To gather boys and girls into boarding school where they shall be fed at a free table, to pay their expenses going and coming, to provide them with books and clothes, to charge them no school fees, or so small a fee that it is really none at all, all this may be benevolent, but it does not tend to build independent worth-while character. Nor does it make teaching easy. There have been industrious students under these conditions, but the average standard of interest and industry has not been high. No economic pressure being felt by either parents or pupils demanding adequate returns for the time spent, the school staff is left in the unfortunate position of having to supply the necessary pressure, and it has taken exceedingly heavy pressure at times to get results that are satisfactory.

The day has gone when the picture I have just drawn is altogether a true one, but we have spent years in solving that problem, and it is far from a full solution yet. Clothing is not provided now in many schools; neither is the expense of getting to and from the school; neither is pocket money given; but the fees charged are still only a trifle and boarding is free. The one notable exception to this has been Avalon Girls' High School. There the pupils are required to pay their board bills as well as their clothing and fees. In the Christian Training Institute we are just getting our plans made to begin charging for board, not from all, but from the parents who are less poor than the others. Only within the last two years have we attempted to require students in the Christian Training Institute to buy their own books.

Why not make the charge and settle the question once for all? The answer is that the difficulties are great. There is no compulsory education law in force. Neither is there a strong community pressure to constrain parents to send their children to school. Many, perhaps most, of the parents do not care. Living in such an atmosphere it is hardly reasonable to expect that the average child will care much. Above all there is the compelling whip of poverty driving even the children into the economic machine that must in some way grind out a subsistence for the family.

Earning Capacity.

Then let the pupils work and earn. Here comes in one of the biggest problems of all. It has been against the very spirit of the country that educated people should work with their hands. The long finger nails displayed by the old Chinese scholars are found here in India too! To teach our pupils the dignity of manual labour, to persuade them to undertake it, and to find work for them, these have been giants in our way.

In the Christian Training Institute we have opened a small industrial department in which foot balls are made. A few boys have learned book binding and ply their trade in the school. One has learned cane weaving for chairs. One or two have been provided with itinerant barbers' kits. Then we have had fields to level on land recently bought from the government which had been deeply pitted by scalping and mining for limestone. This work is almost finished, and we are now negotiating for a contract to level a much larger tract of land owned by the government. For building work large quantities of brick bats have been broken up into ballast for use in laying foundation. We have also begun excusing from classes whenever work is available with carpenters and masons engaged in building and repair work on the compound. Sialkot is the great manufacturing center in the East for athletic goods and we tried to get some of our boys into one of the factories in the city for the summer vacation but failed. We have found a place for some to learn printing and tailoring, but when the entire school needs to be provided with work the problem is a large one, and it is especially large in Indian surroundings.

Scholarships.

In our secondary day schools for boys we give scholarships and let the students operate clubs for themselves. Whenever we can we let the boys live at home and only provide small scholarships that will cover their expenses for school fees and books.

To our Christian students in the college we make loans from the Seminary funds under the control of Synod. (Incidentally we find that one of our problems is to secure the repayment of these loans). For students taking teacher training we provide scholarships but require them to sign a contract giving three years of service at a salary fixed on a moderately low scale. Many of these have been loyal to their contracts, but there have been exceptions.

Free scholarships are also given to the Theological students from Seminary funds which are also under the control of Synod though made up largely of foreign money for which neither the recipients nor their Indian brethren have had to work.

It is a question whether these scholarships have tended to produce virile character, but the problem is how our purpose can be accomplished without their aid.

Need for Teachers.

Another great problem that is continually before us is the need for more, and better qualified, Christian teachers. We do not hold in Church and Mission service all the students we educate. Many drop out by the way. Some do so because of the pressure put on them by their parents demanding that they shall begin to earn. Some reach the "point of saturation" as a fellow missionary has well put it, and apparently cannot learn enough more to get them to the end of their course. There is a heavy pull, too, to various lines of employment that pay larger wages or that make their appeal as more congenial. Some have a natural aptitude for other work and drift off to it. Competition with government salaries and pensions in their school and other departments is always present.

We appreciate deeply on the other hand the loyalty shown to the Kingdom by many of our men who are giving their lives for service in our schools at a sacrifice. How shall we enroll more of them? Do we need volunteer bands? Do we need a great Indian Student Volunteer Movement?

Teacher Training.

We are only *beginning* to get our village schools manned with trained teachers. For several years we had a Normal Class for men in one of our schools, but it was a short course and the requirement for entering it was only that they should have passed the Fifth Grade. This low standard of work has had to be abandoned, and we are sending our men to the government Normal Schools. To do this and accept the ideals of the government schools for the training of our teachers is not just what we like, but our numbers are too few in any one year to operate a school of our own. The day is past when mission schools take the lead in education. The government schools give us competition in plant, numbers and equipment which we are ill prepared to meet. In imparting to pupils a strictly secular education these government schools (and many of the Hindu and Mohammedan schools as well) are quite successful.

To hold our own in this competition, considering our limited resources, and to achieve our ideals is a real problem. Of our whole number of Christian men teachers not more, perhaps, than one in four is qualified and certificated. The road ahead of us is still a long one. The girls' school are better provided for since we have our own Normal classes for training women teachers, and the supply has been more nearly equal to the demand; but as the possibilities for opening girl's schools out in the villages increase we shall need more and more trained teachers for them.

Industrial Education.

The great problem of industrial education is large and growing larger. India has felt the urge for industrial development. To meet the economic competition of the world she must have her artizans and factories. Shall we help her to realize this and give her our share of what she needs in the way of instruction and guidance? Our answer lies in our plans for enlarging and developing our Industrial Home.

Our Christian Community is large, but has almost no land. and no capital. The guild system of training artisans prevails, and there is little chance for Christian men to be accepted as apprentices. Religious clannishness is another barrier in their way. A Church that is poverty stricken, made up of serfs, (although there be an educated group of leaders) is badly balanced There is needed within it a class of artisans, merchants, independent farmers, or others, who can provide the economic standing and strength that a community requires. Even the future of the educated leaders depends on this, and is a problem both for them and for us. The Church is too poor to support them. They cannot live as the serfs have lived. No one would ask them to. Christianity is only content when there is a lifting up of the standards of life as well as of faith and morals. But a community that has not the economic strength to support its own pastors or maintain its own leadership is most heavily handicapped. One unfortunate result is that our best and strongest men hesitate to enter the ministry where they are needed most of all. The congregations cannot support the men who would do great things for the Church in her pulpits and in her evangelistic campaigns.

It is all right, doubtless, to begin at the bottom and build up, but it is necessary to build for economic development and independence as well as for the mental and moral and spiritual. Christianity is broad enough to include all of these. Righteousness and integrity form the only sure basis for prosperity. Our problem is to lay this foundation, then to build on it the training for both hand and mind that will bring success. To have earning ability and thrift are perhaps not the most vital characteristics of a Christian community, but still they are vital.

More Problems!

Still other problems there are. Our village teachers need better supervision. The introduction of motor cars into mission work has helped to solve this, for the district missionary can visit his schools much more frequently; but teachers placed far out in the district in the midst of deadening conditions need almost constant help. We are choosing supervisors now from among our best trained teachers whose whole work is to visit these schools and improve them; and this year we are holding teachers' institutes in two centers and are giving them all we can of instruction and inspiration.

How shall we reach the adults who had no chance to learn to read in their younger days. Have they no claim on us? Some have been able to give time and thought to this and have accomplished much in their own communities, but in the community as a whole little has been done. Closely allied to this problem is that of keeping our boys and girls who have been in school but two years or three or four from slipping back into illiteracy when their school days are over. No daily or weekly paper comes to the village. What is needed is incentive and literature.

Better Bible teaching in all our schools. How shall we secure it? A more highly charged Christian atmosphere. How shall we secure this? Our schools should be more successful evangelizing agencies. How shall this be realized?

Problems of money and equipment I have not stressed. They are part of the daily routine. The conscience Clause (involving the loss of government aid, or the giving up of religious instruction in our government aided schools) though not yet a problem with us in the Punjab may at any time become a most vital one.

This is not all, but I shall name no more. We rejoice in the service God has intrusted to us, and believe that as He gives us strength and wisdom in answer to your prayers, that the right solution for all our problems will be found, and that His Kingdom will be built up in the Punjab.

MIRIAM'S OPPORTUNITY.

By Miss Lois Buchanan, Sangla Hill.

IT was growing dusk in the women's compartment, and a number of girls who were crowded together in one corner of the car had many things to talk over as the train went hurrying along. It was a time for confidences, and the thought was pressing on them all that they were soon to separate and go their several ways.

Only a few days ago they had been counted among the happy, care-free groups of school girls! Now having just finished their examinations in the Normal Department of the Girls' Boarding School they were on their way, as trained teachers, to begin their new work.

Miriam had been absorbed in her own thoughts for some time, and had not paid much attention to the light hearted chatter of the other girls.

"A penny for your thoughts Miriam," said Grace, and the attention of the rest being now turned to her, they were determined to draw her into the circle, for the girls all loved thoughtful, kind-hearted Miriam.

"You will be leaving the train first so you must do the talking now."

Laughingly she protested, but they insisted.

"I'll go right on thinking aloud then," and the girls drew nearer to listen, for it was not often that Miriam grew confidential.

"You are all going to big schools to begin your work. Three of you will be in our dear old school at Sangla Hill. Sometimes I wish I could go there too," and she sighed a little. "You will have such jolly good times—besides all the chances for service among so many girls, and" she added thoughtfully, "there will always be some one near to make suggestions and help in your work."

Turning to Blessing she said, "You are going to Lyallpur. You will have the fun of living in a city, and your work in a city school will be among the Hindu and Mohammedan girls. You will have a great opportunity of bringing Christ to those non-Christian girls—if not in words yet by your life."

"But it is a very different story for me!" she continued. "You see I really pledged myself to help in the village schools at the time the New World Movement was first brought before us.

1. A little mother.
2. A group of village girls who have been to school.
3. Summer school children with Miss Artman.

It seemed to me that it was a real call for service for the Master. So few of the girls of the Church, after all, can attend the boarding schools, that it seems as if we girls who had read through the 8th grade and Normal Class might take some of the good things we have been receiving out into some of the dark corners!

"If I in turn can carry a little share of the happy broadened life which we have learned to love during our school days—to even a dozen of the girls out in the village to which I am going, I will be happy. Those girls have no other way to learn to read the Bible, and their lives would be just as bare and unlovely as their mothers' if someone did not go to teach them. If those twelve girls, (and I am sure there will be a great many more), will learn to love God's Word, and will learn to make their homes pleasanter and happier, I will feel that it has paid."

"I guess the New World Movement has brought a lot of us to see the awful need of our own country," said Blessing, "but even now we often forget that there are so many who are not getting the good things we have had."

"I never told you girls what a struggle I had to decide that I would take up village work," went on Miriam. So few of our village people realize the value of educating the girls, and even though they may consent to let them come to school it will be hard to get regular attendance, because the parents will want to keep the girls out to work. I must confess that the dirt of the village is disgusting to me too, and sometimes I hate to think of teaching those dirty little girls!

"I wanted more than I can tell to go to the Avalon High School to study English. And I know that if I had insisted father would even borrow money to send me, but I am not going to think about that now! Since I can live in my own home (as I know some of you can't as your mothers are not living) where I can call the girls from my own and neighboring villages, I fell that this is the Master's call to me."

The train came to a gradual standstill at a little wayside station, and in the gloaming the farewells had to be quickly said, and soon Miriam had started off on horse back with her father across the fields towards her new life of service.

* * *

A year and a half passed quickly. The next meeting of the girls was in the big dining tent at the Sialkot Convention. Happy faces were seen on all sides for it was a time of friendly intercourse after helpful, blessed meetings. At one of the little low tables the girls of the Normal Class had gathered and were busily engaged in exchanging experiences.

The meal was over, and soon the bell sounded calling all to the evening service. Two of the girls dropped behind the others and were talking seriously.

"Miriam has gone far ahead of the rest of us," Grace was saying, "and I have been thinking of what she said to us on the train that night."

"I am sure she hasn't had all the good times the others of us have had" said Blessing.

"No, but she never seemed happier in her life, and she seems to have a peace that we have not found."

And the two girls went on to the meeting thinking deeply of other calls to service that might come to them.

"THE LIGHT THAT FAILED."

By Mrs. W. T. Anderson, Rawalpindi.

IT IS the time of the evening meal. In few houses of the poor are the usual wheaten cakes and curried vegetables so delicious, for Elder Bhagat's wife is a veritable Martha. All heads are reverently bowed as a simple grace is said. Presently the father who has been out all day with the plow, asks a little fellow of eight or nine years old cuddled down by his mother, "Well son, how comes on the aliph, be, pe lesson?" "Asked of God," son of their old age and baby of the family, is the darling of their hearts. He hangs his head, and looks out of the corner of his eye at his mother, but she is silent.

This gives the desired opportunity to "Beloved," a fine looking fellow who is a mission worker in a near-by village. His ostensible reason for stopping was to talk to his father about his little brother. The most enticing odours coming out of the earthen cooking pot may also have had their part in influencing him to tarry.

"Father, you may well shame this young imp. What can I do with him? After my work in the villages I always come in and strive most earnestly in the effort to get him through his Primer. But it is first stick and ball, then hopscotch, and these days, kites. Really he makes no progress. He has worn out the alphabet page of two Primers, and lost another, and I have written those 37 letters on 37 different sheets of paper for him I am sure, but he pays no heed. He will never learn at home. Mother must let him go down to the school in the village. What is an eighth of a mile for him to walk?" The mother finding attention focused on herself only murmurs "He is an infant—next year will do."

The next year we do find "Asked of God" with the score of boys on the cane leaf matting under the village banyan tree, and in his hands still the Primer. He is past the alphabet and has fallen into his second Slough of Despond. It covers the next six pages and has by actual count 1058 demons in it, being the 1058 different combinations if possible to make out of those 37 letters without forming any word with a meaning. Imagine the mauled and mangled condition of that poor Primer now! His eyes fail with longing for that beautiful shore—the eighth page—where words and sentences begin. He hears the A division of his class singing them off.

His thick thatch received many a resented tap. The Master's register showed many an X for absence—some consequence of open sympathy from an indignant mother on account of the "beatings," some from a peculiar morning-school-time-fever, some from the same old "swimmin' hole" which affects school registers the world over!

In irrigating season and threshing time he must need be the one to keep the blindfolded oxen going round and round at their tasks. In the early spring it was the very delicate plants of the fine varieties of tobacco which absolutely demanded more time and a more supple back than the old man had for them. Two plagues he did escape. His father had no goats to herd and he had no baby brother to tend else there would have been more X's in the school register.

To the mother it was unreasonable that her baby should be kept poring over impossible pot-hooks, jots and tittles, and to the father the boy was useful in a thousand ways as only a boy can be. They did not realize how it was limiting his whole future career.

At the yearly examination when the Inspector was giving a rupee to each of the boys and girls who had finished the Primer in a year, "Asked of God" was not a recipient.

The fond mother still kept saying "Infant," and the father "There is much work," but Beloved got as near cross as a reverent son in the Orient may ever be with his honoured parents and said, "Really he is no infant but a big boy in his twelfth year—he progresses not here. Next year he must go to the Christian Training Institute at Sialkot where I learned, and then he too will, by the grace of our Lord Jesus Christ, become a herald of the Good News."

The beginning of the school year comes again. The mother herself, noting how tall the boy has grown changes her argument. "Look at the lad." He is grown up like the "tarh" tree. He is really much too big to go to school now. How could my son bear the shame of sitting with a lot of beginners? "You," Beloved, with a glance full of pride, "you are our preacher son. He'll be the one to stay with his aged parents. Your work requires you to live in some distant village. The smoke from the cooking hurts my eyes. His wife will be my helper, and we must be arranging his engagement at the harvest time. We cannot send him so far away as Sialkot. Any way thus far he has done no good at books. Perhaps it is not God's will. Before he was born I became much addicted to clay eating. It has spoiled his brain. Or may be it was the buffalo milk. You know the goat was not giving milk then and not being strong myself I had to give him something! Alas the result!"

"Oh mother put away these old superstitions and trust in the Lord. He is older than he should be to be sure, but remember that his brother-in-law, who is now by his own persistance and the grace of God, an honoured minister of the Gospel, knew not even his letters at seventeen."

So through the oldren brother's gentle persistance the Christian Training Institute received this new pupil, and that year he finished the Primer and acquired a corresponding efficiency in the other two R's. But he was so very dull (buffalo milk!) so big and tall (the mother's good cooking!) and with a mind so undisciplined that by the time he had succeeded in passing the fourth grade the powers that be had judged it best that he should be withdrawn, and so notified his District Superintendent.

He returned to the village, not fit to be a teacher much less a catechist or evangelist, though really of unusually superior moral character; for in spite of slackness, the gentleness and integrity of the parents had impressed themselves upon the boy. The father, frail and now really needing his help in the fields, only shook his head saying "A head having book learning in it cannot stand the hot sun."

Then the loving old mother brought him to the Memsahib and bestowed him upon her by quit claim deed as it were, saying pathetically, "He is not ours, he is yours. Take him and please make *something* of him." And she, for the love of Jesus and the old parents, but with an inward grimace, accepted the charge. He became a good cook (it just naturally developed in him being the son of his mother) and to this day remains an honest and good servant,—but not useful in the Kingdom as he might have been.

Asked of God," has hundreds of counter-parts. Many alas lack even his one redeeming feature, for he loved his Bible and continued to read it. Hundreds of such boys revert to their original state and forget even how to read. His story illustrates the great waste in the education of our village boys to prevent which is one of our great problems.

THE PROBLEM OF HOW TO SECURE AND TRAIN A SUFFICIENT NUMBER OF EDUCATED AND WELL QUALIFIED LEADERS IN THE INDIAN CHURCH.

THE MINISTRY.

By Rev. W. D. Mercer, Sialkot

WHEN JESUS uttered these familiar words "The labourers are few," He spoke not only for His own age but for all succeeding ages as well. He was pointing out a problem that the Church must ever face in its onward march, viz. the securing of a sufficient number of well qualified leaders. If the shortage in the ministry is a serious problem in Christian lands where the Church has been established for centuries it is not surprising that a similar, only more acute situation, exists in the mission fields where the Church is still in its infancy. The purpose of this article is to discuss the problem of securing a sufficient number of qualified leaders for the Indian Church with special reference to the ministry.

Present Attainments.

With all due respect to the present force of workers, many of whom have used faithfully the talents God has given them, let it be frankly said that the Indian Church needs more and better leaders, men of higher education and better qualities of leadership. Out of the 55 ordained ministers of which our Indian Church can boast, only one is a college graduate, probably a dozen have completed their high school course, while the great majority are somewhere below the high school grade. A few of the older men have not had a complete common school education. The majority of the ministers, however, have had the advantage of a short course in the Theological Seminary, which has added to their efficiency.

The reason for admitting men of such inferior educational qualifications to the ministry was first, that the average intelligence of the people of India was so low that a man of even primary education was respected and was able to do some real good. The second reason was the dire need for leaders of some kind and those with higher qualifications were not in existence. The time has come, however, when the Indian Church must have a higher grade of leaders. The Christian community is improving educationally. The proportion of intelligent people who belong to the city congregations have become so large that they are demanding ministers of ability to break unto them the bread of life. In the development of Church organization, too, that stage has been reached where wise leadership is greatly needed in guiding the affairs of Presbyteries and Synod. The recent awakening of India to a new sense of national life has brought the Church face to face with many problems that will test the mettle of the highest grade of men.

Difficulties In The Way Of Securing Men.

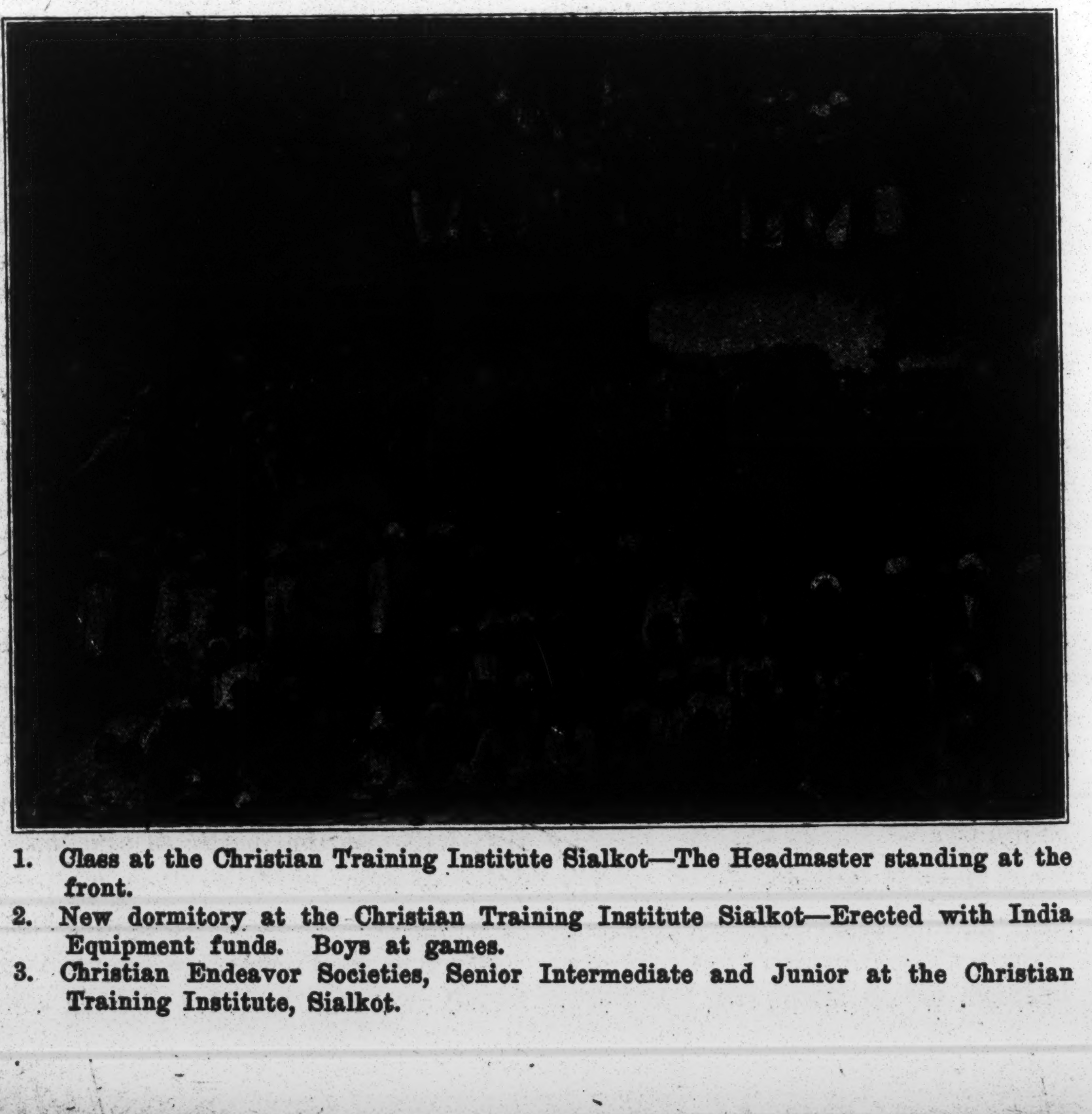
(1) The first difficulty might be referred to as the limited field from which

the material for the ministry can be drawn.

The number of well educated Christian young men up to the present time is very small. A great many young men are being educated, but only a few have the mental ability to pass the College Entrance Examinations and pursue their studies in the field of higher education. We cannot hope to enlist all of those who do succeed in the work of the ministry. Whence are they to come? The problem is baffling. Some suggest that the Christian boys of the second or third generation will show more ability in the pursuit of higher education. Others say that we will have to wait until Christianity has drawn more largely from the higher castes whose intellects have not been so dwarfed as have been those of the low caste people.

(2) A second difficulty in the way of recruiting well educated young men for the ministry is the appeal of the world.

When a boy becomes educated he comes face to face with worldly allurements which in the majority of cases are too strong to be resisted. Strong inducements are held out to educated young men to enter government employment. One of the main incentives to securing of an education has been the hope of getting a government position which means a good salary, short hours, a chance for promotion, and a pension after a term of service. It might also be said that in many cases the government officials refer to employ Christian



1. Class at the Christian Training Institute Sialkot—The Headmaster standing at the front.
2. New dormitory at the Christian Training Institute Sialkot—Erected with India Equipment funds. Boys at games.
3. Christian Endeavor Societies, Senior Intermediate and Junior at the Christian Training Institute, Sialkot.

young men which, although a compliment to the work of Christianity, adds to our problem of securing men for the ministry. With the advance of higher education more men are going into the professions, specially law and medicine. When our Christian young men see their Indian brothers after a few years in a good government position, or in a profession, living in nice homes, belonging to clubs, and driving about in their own motors, they begin to dream of possibilities in their own lives, and when the opportunity of a good job comes the temptation is too strong to be resisted.

(3) The moral downward pull of the land makes it hard to get men who are fit for the high calling of the ministry.

Mere education is not a moral corrective and even Christian education has not been able to destroy the deep-seated tendencies which have been developing for so many centuries. Although a matter for deep regret and disappointment, it is not an unusual thing for an educated and promising young man to be caught in gross lying, dishonesty or other blighting sins. Thus a percentage of the educated men who might otherwise qualify for the ministry are barred because of a questionable moral character.

(4) Still another difficulty is the example and bad influence of some men who have failed in the profession of the ministry.

A few because of immoral or questionable conduct are idlers in the Master's vineyard. A few others, because of lack of ability to make good as leaders of the Church, find themselves among the unemployed. These men naturally become discontented and their influence is against others entering the ministry. In the same connection the condition of many of our self-support pastors is a real hindrance. They are not being honoured by their people as ministers should be honoured. They are barely able to exist on the meager salary they are able to beg from their people, and not a few are constantly considering the idea of giving up the work. Others seeing the ministry in this condition are loath to enter it lest their lot should be a similar one.

(5) The minister's fields of labour also presents discouragements.

The people amongst whom he must work are mostly poor and unread. His chief work will be the hum drum work of teaching a people whose mental capacity has been but little developed. He must needs live amongst a people who, though better than their non-Christian neighbors, are still of a low moral standard and who to a greater or less degree observe old customs. It is difficult to persuade an educated young man to enter such a field of service while other positions are open to him in which he would receive a good salary, have short hours and time to satisfy his social desires with people of his own standing.

It is evident from the situation as stated above that the work of securing a sufficient number of efficient ministers for the Indian Church is not the work of a day, but of years. Plans must be made that are wise and far reaching. Policies must be put into operation which will in time bring about conditions that are favourable to the ulimate solution of the problem. Much foundational work has been done and new methods are being adopted as the need arises.

Meeting The Need.

It might be well to state the main lines of effort which the Mission is putting forth to satisfy this need.

(1) The Mission believes that education is the foundation of leadership.

In a land like India where the masses are illiterate no argument is needed to prove that education is the primary need. A complete educational system has been developed that takes the crude village boys and carries them straight through Primary, Middle, High School College and Seminary, or so far in the course as they are capable of going or wish to go. The standard of education in these schools is up to that of the government in its institutions. In this system poverty is not a barrier. A worthy and capable boy is provided with the help he needs, and is given every encouragement to go to the top of the ladder. The educational work has not been a failure. A number of splendid leaders have come forth of whom we are proud, but the problem still exists. Something more is necessary.

(2) Special emphasis is placed in the *teaching of the Bible* in the schools.

Mere secular education will do little more than prepare men for government service. If we are to hope for men to enter the ministry they must be kept under the influence of the Word of God and their lives moulded in the direction of Christian service by its vital principles. In accordance with this policy the Bible is taught in all the Mission schools beginning with the first class in the village Primary school. However, one of the greatest problems of the Mission is the securing of efficient Bible teachers. In order to be a real power the Bible must be masterfully taught, and the teacher must live out the truths which he teaches the boys. (A possible solution of this problem would be the appointment of trained missionary Bible teachers in all the High Schools and the College. In the past this has been an impossibility owing to the fewness of the missionaries, but with the enlargement of the force as a result of the "407" it may become a possibility. Who could ask for a greater opportunity or service than to become a Bible teacher in one of our High Schools, where he could, by the use of the Living Word, develop in the boys real character and moral stamina which are so essential to leadership but so rarely found in India.)

(3) The *personal touch* of the missionary is a mighty force in calling men into the ministry.

If we refer to history we will find that most great leaders have been called out through the personal influence of a friend. It was Barnabas that led Paul out into missionary service, and think of the long list of young men who followed Paul among whom were Timothy, Titus, Silas, Luke, Aquila and many others. It is a very usual thing to hear the Indian ministers speak lovingly of Dr. Barr, Dr. Gordon, Dr. Stewart and others who had influenced them greatly when they were boys. The boys in school need help. They need counsel and guidance at many points. They crave friendship, and by establishing a close relationship with a boy the missionary exerts a wonderful influence over him. However, it takes time and a degree of leisure to develop friendship. There is a real danger in these days of multiplied interests that the missionaries forget this vital principle. But it must not be forgotten. The development of the personal touch of friendship is one of the fine arts in Christian service, and must not be allowed to die out because of the burden of clerical and administrative work that is rapidly growing as a result of the enlargement of the Mission.

(4) The *deepening of the spiritual life* of the Indian Church is a line of

effort that will yield good results in calling out men for the ministry.

Any one who is acquainted with the Indian Church cannot help but feel that it lacks greatly in vital Christianity. The majority of the people are but babes in Christ. The Christian practices of prayer, the family altar, church going, Sabbath keeping and giving are not yet observed as they should be. Although the great truths of the Bible have been thoroughly taught, only a few show any real evidence of spiritual understanding. No true sorrow for sin, no conception of the joy of sacrifice, no evangelistic passion, and no ears to hear the still small voice of God saying "Go work today in my vineyard." The prospect for the building up of an efficient ministry is very poor until there shall be developed a vital spirituality in the Church. It will be remembered that in Christian lands the majority of the ministers have come from Christian homes where the family altar was kept alight and the parents were examples to their children in Christian living. Without good Christian homes the youth of the Church cannot help but drift with the strong tide of worldliness.

The New World Movement.

During the past years the Mission has been using all the resources available to deepen the spiritual life of the Church and there has been slow but steady progress. The prospects for a more rapid advance in this direction are very bright. The wide interests of the New World Movement have all been focused on the one object of deepening the spiritual life of the Indian Church. The emphasis being placed systematically, year by year for five years, on such subjects as Bible Study, Pray, Family Altar, Stewartship, Tithing, Fullness of the Spirit and Personal Work, cannot help but bring results.

(5) The most vital of all the processes that will contribute to the development of a worthy and efficient ministry in the Indian Church is *Prayer*.

It is through prayer that all human effort is made effective. Paul may plant and Apollos water but it is God who gives the increase. The Mission may establish schools, teach the Bible, and institute a hundred plans to win and attract the youth into the ministry, but after all it is God who calls out ordains and empowers leaders for His Church. It is only when the divine favor rests upon our plans and efforts that we can expect them to yield results. Hence the great need of prayer.

PRAY YE, THEREFORE,
the Lord of the harvest that He send forth labourers into His harvest.

The missionaries believe in prayer. Volumes of prayer are constantly going up in the interests of the leaders of the Indian Church. Will you in the home land not unite with us in intercession until the divine power is released and our beloved Church is well furnished with leaders of the Pauline type.

THE ELDERSHIP.

By the Rev. J. G. Campbell, Pasrur.

THE GREAT need of the Church in this and every age is consecrated leadership. In Christian lands it is possible to find such leaders trained and well grounded in the faith and these respond readily to the demands and responsibilities laid upon them. Their traditions and early training have been contributory to strong character and high Christian ideals. They are well taught in the Scriptures. They represent power ready for use. They are the officers of the line through which every wise pastor as commander-in chief will keep in contact with his forces and prosecute his campaigns.

The Church in India has this same vision and is enlisting its eldership and training its leaders. These leaders will not come from old Christian homes with generations of training behind them. It is only a few years since they or their parents were idol worshippers. In most cases the village elder is unable to read. All the environment of his life has been against him. He has not been accustomed to individual freedom of conscience but has blindly followed the old customs and the rule of the caste brotherhood.

As an elder of the Church he must often oppose the whole concentrated opinion of the brotherhood and expose their shortcomings. He must assist his pastor at the harvest time to collect his salary, and at the same time give double himself. The Session settles all sorts of petty disputes which would never be considered the business of a session in America. This is Biblical and more than that it works. The row which is settled by the local elders instead of the outsider is far more likely to stay settled.

The trained elder is able to pray with the people and conduct a funeral or a Church service. He is available to help the School Teacher keep up the school attendance. The hungry wayfarer will be sent to him for food and a bed for the night. In short, even more than in America, he becomes an under-shepherd and is the field officer constantly under fire bearing the brunt of the complaints and grievances of his flock. He is the people's own man and through him they are at last making Christianity and the Church actually their own, and bestirring themselves to realize its ideals and shoulder its responsibilities.

Among such new converts one might think that it would be impossible to allow the people to put up their own candidates, but after prayer and a proper understanding of the requirements of the office, there have been few failures at this point. At the same time a very wise check is insisted on in the selection of an elder. He must be able to learn, willing to learn, and actually learning the course of Bible Stories as it is being taught year by year. The candidate him self is likely to consider this point as he is faced at once with a four years' course for elders under the control of the Presbytery, and must pass this course of one hundred Bible Stories and selections from The Rules of Order before he can be ordained.

At first we hardly had the faith to hope for anything like a majority to get through with this heavy course, but the results have been a great surprise. At the last meeting of Sialkot presbytery one hundred elders took the examinations in the course, and large classes have already finished the course and have been ordained. The New World Movement calls for 660 elders, and no doubt this objective will be fully reached among the first. The New World Movement calls for the training of the elders' wives in the same course, preferably by the elder himself. Let the effete West take note of this. This work is also under way and a few have taken their examinations.

The Session is an institution exactly in accordance with eastern ideas, and is also Biblical, and puts the power in the hands of the people themselves. All this makes it most timely in these days when men like Mr. Gandhi are repudiating every thing western, and the Church itself is questioning much of our organization and method as superfluous and cumbersome. For the village congregation nothing so promising has heretofore been tried. The learning of the course has sifted out the numb-skulls as well as those who sought the office from unworthy motives.

In almost every case an extraordinary development of character has followed the study of the course of Bible Stories. A part of the training by the pastor or missionary, also in connection with the course, has been the actual holding of session meetings for prayer and counsel and discussion of the needs of the congregation.

These trained elders are becoming more and more a part of the Evangelistic Campaign which is now an annual feature of our work. I have seen elders go out with picture hand bills and preach from the picture. Others are doing aggressive work among neighboring castes which is sure to bear fruit. Splendid young elders who have been taught in our schools are actually preaching in the bazaars and going out in groups to work in the villages.

Many middle aged and senior men have also completed the course and become very influential in the community. One such lived in a village in the edge of his congregation. About a mile beyond was a village of unbaptized Chuhras which two mission workers had failed to get prepared for baptism. One day in despair I was talking it over with the old elder. He said, "I will go, Sahib, and see what can be done." In a few months he called us to come and examine the village for baptism. We found they were ready man, woman and child, and gave us such joy as one must experience to know, for we remember how not so many years ago this old elder himself and his village had been taught and brought in.

Another village elder has undertaken to see that the boys of his village attend regularly in the government school with the result that boys from his village are now pushing on into our Secondary schools. This man has brought another whole village into the Church. In almost every case the elder of the village is educating his children locally and is usually the first to send his daughter to boarding school.

In our cities and larger centres the Church is availing herself through the eldership of the services of our Headmasters and other educated laymen who are in many cases superior in education and capabilities to the pastor of the congregation. These men are the pushers in Sabbath School and other work, and form a large element of the leadership in the counsels of the Synod.

As yet these Church courts are the only organization in our Christian community for articulating its wants, and crystalizing its growing community and national spirit. This necessitates a wider range of discussion and effort than would be thought within the scope of a Church court in the West. In all this the elders are the leaders and are most helpful. They promise to keep the Church out of the ruts of formal ecclessiasticism, and more closely allied with the needs of the whole man, which after all was Christ's way who came ministering, healing and helping.

One great drawback in educating our village boys has been that it too often necessitates their leaving the village community to get work and so we loose their help from the village. In the trained elders we have an indigenous force rooted and anchored in the village, men who understand the village community and its needs. Already those who have finished their course are requesting to be taught to read. This is sure to follow.

Considering the quality of the material, and what has already been accomplished we thank God and take courage. The great fundamental things of the Kingdom have taken root downward in the lives of scores of these godly elders, and their response to the new vision of responsibility and Christian service has encouraged every one acquainted with the facts. We have seen first the blade, and then the ear, and we expect that there will be after that the full corn in the ear.

The Church in the Punjab has striven to attain in a generation the ideals of centuries-old Christianity in the West and that under tremendous handicaps as to environment and illiteracy; but these handicaps are being surmounted. The Indian laborer can carry a greater load on his head than he is able to lift from the ground alone. Often we see him by the side of the road awaiting a lift from a passer by. The Church in India stands ready to carry its load but she still needs our lift and steadying hand that she may bring in the harvests ripe for the reapers of God.

GHULAM MASIH—"SLAVE OF CHRIST."

The Story of a Village Pastor.

By Miss L. A. McConnell Lyallpur.

HIS FIRST home was a one-roomed mud house. His first garment, a string. His first journey, with his mother to the long-haired faqir sitting under a tree close by the village, for a charm to avert the evil eye. His first game, patting out cakes, like those his mother made from cow manure and straw, for fuel.

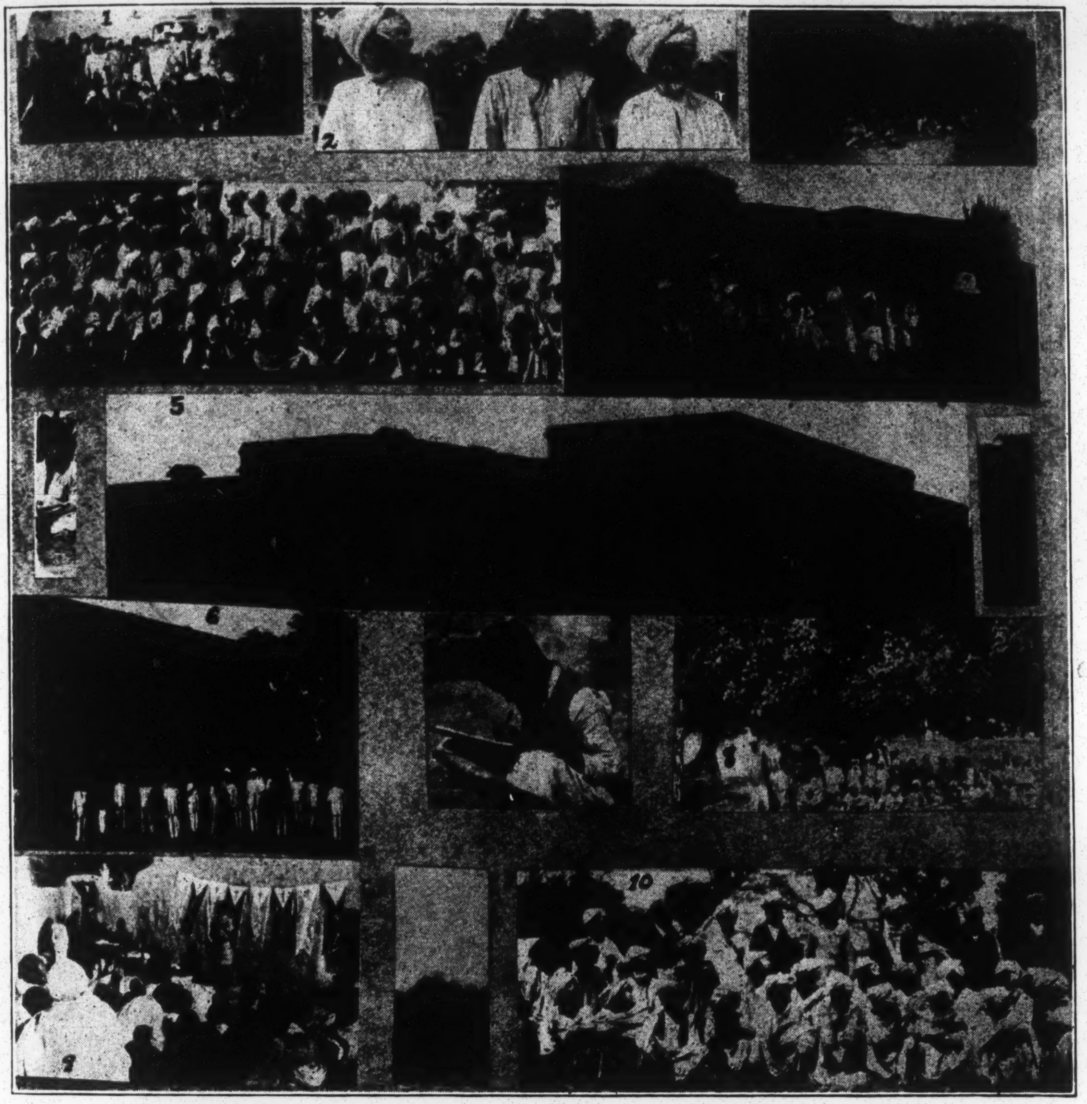
When he had fever his mother took him to worship at the mud shrine near his house. At seven years of age, he stood up with his parents and heard them say they would renounce the worship of Bala Shah, all idolatrous customs, and teach their children to believe in Jesus Christ the Saviour of sinners. He remembers now, after forty years, the gladness in their home that day.

Now he could go to school and the Hindu boys would have no right to call him polluting. The next winter Ghulam Masih,—Slave of Christ,—sat on a burlap strip out in the sunshine, and leaning against the mud wall with the other boys droned out the Alif, Bay, Pay of the Primer.

The Mohammedan teacher gave little heed to him for "Why should sweeper Christians be taught? Who would do the dirty work in the villages if they were educated?" Many days he herded the farmers' cattle; often his eyes were too sore to read, but there came a glad day when he received his fifth grade certificate.

He was now fifteen and educated, so the missionary should give him a position. The missionary did. Ghulam was slow of wit and slow of speech but teachers were sorely needed.

A year later a scholarship was available for the Christian Training Institute in Sialkot. School life is pleasanter than teaching he reasoned, so he went that autumn. There the question was often put to the boys, "This has Christ done for you, What have you done for Him?" The need for pastors was frequently presented. Ghulam Masih argued, "I will serve the Lord as a servant of the mission on the regular salary.



SHOWING FRUITS OF CHRISTIAN MISSIONS IN INDIA.

1. A village congregation on New Years Day, Sargoda District.
2. Village Elders.
3. A village school Sargoda district.
4. The Elders Conference held at Sialkot, July, 1922.
5. New dormitory Christian Training Institute Sialkot.
6. Gujranwala Boys High school, new building.
7. Studying his lesson.
8. A village school at home under a big Banyum tree.
9. A New World Movement jalsa in Sialkot district.
10. A group of Elders who passed the first years examinations in the Elders course at the last meeting of Sialkot Presbytery.
11. One of the itinerating missionaries.

THE "MOTOR" AT WORK IN INDIA.

1. Motor Truck loaded with Presbytery delegates.
2. A Ford car and trailer loaded for camp.
3. Motor truck in the Zafarwal bazaar during the evangelistic meetings in 1914.
4. The truck with trailer, starting from the Sialkot convention grounds for the Ry. Station over a mile away.
5. On returning to Sialkot after the evangelistic campaign in Gurdaspur.
6. A Ford car loaded for camp.
7. Truck with Indian motor cycle and all camp requirements just arrived at a new camp.
8. Preaching to a crowd in the Pasrur bazaar near the Mission Church from the seat of a motor truck.
9. A trailer load of workers children at the Sialkot District Summer Bible school 1922.
10. A Truck just arrived at the Sialkot Ry. Station from the convention grounds.
11. The truck just arrived from the convention grounds at the Sialkot Ry. Station.

How can a self-support pastor ever live on what the poor Christians can pay him?"

After four years he had his second certificate, this one to show he had completed the eighth grade.

His next work was instructing inquirers and teaching Bible stories to illiterate village Christians. The walks between his villages were long; the people busy, for they were not their own masters; the men were not quick to learn, and the heathen women "only cattle" so how could they remember any thing? Superstition ruled, even the wife of a Christian elder having lost two baby boys carried the third son to a faqir for his blessing of long life and a charm.

Moreover it was not fitting for women and their daughters to learn from an unmarried man. The missionary interviewed the father concerning the son's need of a wife who could help in teaching the women. The father's reply was, "There is no girl among our relatives or friends who can read, so how can I get my son an educated wife? You make his marriage arrangements." So the missionary sought and found him a suitable wife in the Girl's Boarding School in Sialkot.

Seven years passed of which he says, "I thought I was serving Christ but I really lived for self." Then he responded to a call for students in the Theological Seminary.

After completion of a two years' course he became a self-support pastor. The next summer he attended the Sialkot Convention and received a blessing that changed his life. John 14:3, 19 was God's special message to him. Christ became a personal living Saviour and Friend.

From that time because of his faith in the Presence, men who once would not listen to the stupid low caste preacher now heard and pondered his words. He prayed and studied God's Word. His congregation learned to pray and witness; they had joy in Christ; they sent their children to school. Then came a trial of faith. Plague took some of his people. Famine compelled some of the best families to leave. There were times when there was no food in the pastor's house, but God provided.

Still praying and battling with ignorance and superstition among his flock, he requests, "Pray that my people may really understand that Jesus Christ lives and saves from sin."

WADHAWA.

By the Rev. E. V. Clements, Pasrur.

A GREAT spreading banyan tree was the roof overhead and the ground was the seating for a group of Pasrur Christian men who were having a meeting about the New World Movement Canvass. A fiery speech had been made by one of the school teachers in which he thoroughly berated his audience for not taking up the tithe. At last he ran down, and after a short silence a stockily-built pleasant looking man of perhaps fifty five years of age got up on his feet and said,

"Respected teacher are you a tither?" The teacher said, after stumbling about a bit,

"Well-er-er no, but I am beginning now." Then the man said,

"Are you not ashamed of yourself to get up here and lecture us so severely about not doing the very thing you haven't been doing yourself. You had much better have kept quiet. Go and tithe a year and then come and talk to us."

The rebuke was well taken and most appropriate. It was kindly but firmly given. Who is the man by whom it was administered? His name is Wadhawa. We call him Elder Wadhawa.

He was born sometime about a half century ago in this same town in the despised home of one of the "untouchable" families. No "Baby book" tells the story of his first days, and just as remote is the possibility of a family Bible in which a mother's loving hand has written the birthdays of her little flock. In his nation people count time by birth, engagement day, wedding day, and death, instead of by days and months and years.

His father and mother were glad that he was a boy and he was glad himself. He grew up with the great crowds of other children who just ran wild and never knew a school. He didn't know that he was different from other boys when he was small, but as he grew older he felt that the other boys were all drawing away from him and his brothers. He must not come too near them any more. He must now become their lowest and meanest servant.

But God had other plans for He sent a man—Dr. Samuel Martin—to Pasrur. A group of young men believed and among them Wadhawa. Later he had the joy of bringing his father and mother to Christ though they had always reverently worshipped their mud idol "Bali Shah." Shortly after he was chosen for an elder in the new Church.

Five children blessed his home and most of them were almost grown up when the great war came. Two stalwart sons answered the call for volunteers to go and fight for the great white king. It seems a long time ago since these two lads, with some other Christian boys, went away from Pasrur. Just recently one of the two came back after about seven years of service. The other—one day—there came a brief notice of his death from his company commander—it also seems a good while ago. There weren't any particulars, and though much effort was made no more news ever came. As far as Elder Wadhawa knows his son died in an unknown way and is buried in an unknown grave. Wadhawa said "God's will be done."

Years of practical work in the eldership have made Wadhawa the elder he is today. He is one of the people and shares their poverty and hard work cheerfully. He cannot read so all he knows is what he has heard and remembered. When Pasrur Presbytery started a new four years' course for training elders with the idea that newly chosen elders should not be ordained until they had completed this course, Elder Wadhawa took the whole course though it was not required of him. His wife has been backward about learning and has never taken a strong hold on Church interests, yet when we look at this family, and the work and influence of Wadhawa in this community we say "What hath God wrought?"

We honor him because he loves Christ. He is one of hundreds of trained elders who are and will continue to be, strong foundation stones in the Church which is being built in the Punjab.

THE PROBLEM CONTAINED IN THE RELATION OF THE MISSION TO THE INDIAN CHURCH.

By the Rev. Harris J. Stewart, Gujranwala.

THE PROBLEM of the Mission's relation to the Indian Church has recently arisen to a position of importance in the minds of both missionaries and Indian Christians, and is claiming the attention of thinkers on both sides as never before. While largely a local problem, and some-what technical in character, it may never-the-less form a subject of interest to readers at home.

In the face of recognized dangers of misunderstanding on both sides of the ocean, and therefore craving the indulgence of critical readers, we enter upon our theme in the hope that it may call forth the prayers of God's people for wisdom and guidance to be granted to all who must contribute to a solution of this problem. Let it be remembered that view points differ, and opinions sometimes sharply disagree, and what is said here may represent on any particular point only the thought of the writer, though the attempt will be made to present both sides of the issues involved.

The Aim of Modern Missions—An Independent Church.

The last century has been an unprecedented one in missionary endeavour, and there are abundant proofs of its marvellous success. But if their aim has been, as we assume, to establish in each field a fully independent Church, self-supporting, self-governing and self propagating, it must be admitted that in this respect at least, and with few exceptions, modern missions have been as yet eminently unsuccessful.

Our field in India is not one of the exceptions, though it may claim not merely plenty of good company in its deficiencies but may boast rather humbly that it has secured a greater measure of success than many others in similar circumstances. It has become a truism to say that in relation to one another the missionary organization must decrease and the Church increase. As a matter of fact, after more than sixty years of effort, we see the Church increasing to be sure, but at the same time the Mission increasing also, and in view of the "407" Movement, increasing now as never before. Of course we must distinguish here between a mere numerical increase on the one hand, and an increase in influence and power in the internal councils of the Indian Church on the other hand. It is conceivable that the Mission might increase externally to the Church, and at the same time decrease internally, so as to leave the latter to grow spontaneously into greater and greater power. To bring about this end is after all the immediate problem which confronts us and forms the topic of our discussion.

When we consider the fact that nearly 99% of the population of our field are still out of Christ, and that the Indian Church is as yet neither spiritually, intellectually, nor financially able to cope with the situation, there would seem to be abundant justification for the "407" Movement, nay more, that it is an imperative duty resting upon the American Church to do all in her power to complete the task involved in the Movement and its aims. On the other hand, great wisdom will be required in order that the foreign missionary organization may not hinder the growth of independence in the indigenous Church, but may rather encourage it.

Two Organizations—Mission and Church Compared.

In order to get a better understanding of the subject, let us briefly review the present status of the Indian Church in its relation to the Mission. There are within the bounds of our mission field about 70,000 Christians including children and adherents. A very large proportion of these are illiterate village converts from the low caste. They have been partially, even largely, organized into congregations, presided over by sessions of elders chosen by themselves, most of whom are illiterate. These in turn are led by pastors and ordained ministers, 55 in number, of whom 4/5 have no more than a common school education, (to which has been added in most cases training in the Theological Seminary) possibly 1/5 have finished high school (an in one or two instances a year or two of college), while only one as yet is a college graduate. In addition we must make special mention of perhaps half a dozen college graduates employed in mission schools as teachers, who by virtue of their ability and character and standing as elders in the city congregations, occupy a unique position of leadership in the Church.

These congregations with their pastors and elders, and other ordained ministers, are organized into six presbyteries, comprising the Synod of the Punjab. The ordained foreign missionaries are members of these presbyteries and hence of the Synod. In the same way most of the lay missionaries, chiefly women, are members of the local congregations, and subject to their sessions.

On the other hand all missionaries under appointment from America, are members of the foreign missionary organization, called for convenience "The Mission," and membership is constitutionally limited to them.

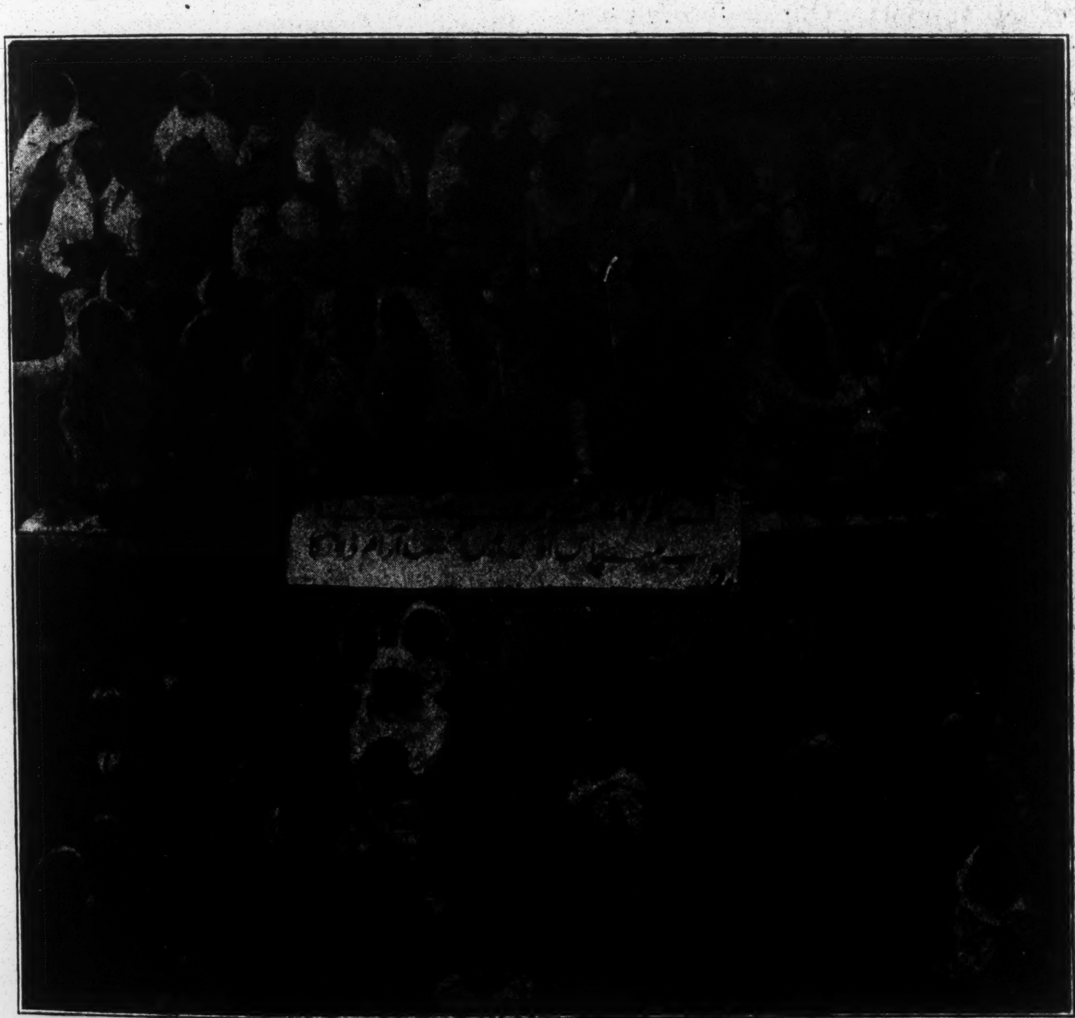
The two organizations, viz. the Mission and the Punjab Church, are separate and independent. The Mission has no ecclesiastical power whatever, whereas the Synod has no authority to direct the policies or expenditure of funds of the Mission. In general this division of functions works very well, with a minimum of friction The two bodies respect one another's rights, cooperate in their work, and accede to one another's requests. While not contrasting their spiritual powers, which are limited only by the grace of God, we may affirm that the Mission is, in many respects, more powerful. It is so by virtue of being a compact and thoroughtly organized body of picked individuals, handling considerable sums of money. The Synod on the other hand is poor in financial resources, and the majority of its members are poorly educated or even illiterate. The Mission is exclusively composed of foreigners, whereas the Synod has both Indian and foreign members, ordained missionaries forming the minority which nevertheless exerts a strong influence. In passing it may be remarked that voting seldom or never divides on the color line, both foreigners and Indians being usually found on both sides of a mooted question.

This division of function and organization, between the foreign Mission and the indigenous Church, is based on our Presbyterian theory of Church government, which we believe is fundamentally sound; and if consistently and faithfully adhered to, will promote the growth of the Church in self-dependence. Being democratic in character, in the best sense of that term, it is adapted to the development of an independent spirit, and therefore the spirit of self-support, self-propagation and self-government which are the great aims before us.

To What Extent Have These Aims Been Already Accomplished?

As far as self-government is concerned, the Church may be said to have been self-governing from the start of its organization. It is apparent however, that this self-government is not purely indigenous as long as foreigners are members of the Church and its courts; and in fact, as long as the Mission exists at all in connection with the Church.

In the matter of self-propagation, also we have great reason for thanksgiving. The magnitude of the mass movement is sufficient evidence of the power of the indigenous Church to grow and increase. Moreover the Synod has a Home Missionary organization of its own which is added proof of its zeal in the extension of Christ's Kingdom. On the other hand it should be noted that the mass movement has a very marked tendency to confine itself to the *Chuhra* caste, to such an extent that Christianity is often looked upon by its ignorant followers as the exclusive perrogative on their caste. Individual zeal for Christ is probably as rare and precious in India as in the Church in America. The New World Movement has been adopted and put



1. Meeting of Rawalpindi Presbyterial April 1922.
2. A Banner on the Church compound, Rawalpindi, during evangelistic week.
3. Rawalpindi Girls School.

into operation by the Synod of the Punjab, and many Indian brethren lend it their aid. It is only facing facts however, to state that its chief support, both in its inception, organization and propagation, has come from foreign missionaries, without whose initiative and energy it would never have been put into operation.

This brings us to the subject of self-support, where the most glaring deficiencies are noticeable. It will only serve to accentuate the general failure along this line to state at the outset, that our mission not only ranks favorably but probably even very high, in comparison with other missions in India, in the matter of self-support. Out of 75 organized congregations in our Synod 30 are listed as self-supporting. In perhaps a dozen of these, however, missionaries form a part of the congregation and contribute proportionately a large part of its support. Certain of them are so largely made up of missionaries and mission employees, that though technically self-supporting, they are almost wholly dependent on the Mission for their existence. Some of these congregations worship in buildings owned by the Mission and erected from foreign funds, and bury their dead in cemeteries furnished by the Mission. In some cases the bulk of the audience is made up of the pupils of boarding schools carried on by the Mission. So it is seen that the self-support practiced by the Indian Church, while very commendable in view if its great poverty, is nevertheless, in many instances, of a very precarious and qualified character. Even the missionary work of the Church, as represented by its Home Mission fields in Hafizabad and Mianwali, is to a considerable extent supported by contributions from American missionaries, and the collection of purely Indian contributions is often dependent on their energy.

The Mission As An Employer.

The situation then resolves itself into this; we have a large Indian Church, barely able to partially support its own ordinances, and still dependent to a large extent on foreign support. We have also a foreign missionary organization existing side by side with the Church, increasing numerically, taking a large part in the life and activities of the Church, and carrying almost wholly the burden of expense and organization for the education of the children and youth of the Church, and of aggressive forward movements for the evangelization of the higher castes.

The Mission finds itself in the position of an employer of labor, with more than 200 Christian evangelistic workers on its pay roll, 250 Christian school teachers, and about 225 non-Christian school teachers, besides two or three dozen Christians employed in connection with the medical work. Such a situation is open to all the dangers of friction commonly found in the relations between labor and capital. This danger tends to be neutralized by the fact that both parties (excluding from consideration the non-Christian employees, who how ever, give less trouble than the Christians), are dominated in greater or less degree by the spirit of Christian brotherhood, and are engaged in an enterprize which is other-worldly in its aims and not so subject to the temptations of worldly gain.

On the other hand the danger is accentuated by several important considerations. The missionary employer belongs to a foreign race, and a dominating not to say domineering, civilization.

His standard of life is American, than which there is none higher or more rapidly rising in existence. On the other hand, the Indian employee belongs to a backward race and civilization and a standard of life whose general poverty is probably the greatest known to civilized society. Probably 80% or 90% of these employees, being men of not more than common school vernacular education, receive salaries of less than $10 or $15 per month; a few twice or three times that much while only one or two come within measurable distance of $100 per month. Higher salaries cannot be paid to these workers because they are not able to earn more in the open market, and if more were given to them for religious work, the Mission would be open to the charge of enticing men into Christianity and into Christian work by the use of money.

The matter of self-support must also be considered. If Mission employees are paid more than the people can afford to pay them as pastors, we cannot expect them to relinquish Mission service in favor of self-supporting pastorates. Men who are to serve their people as pastors must expect to live much as their people live, else there can be little hope for self-supporting.

The situation just pictured in which the missionary figures as a paymaster, and his Indian brother as a poorly paid employee, is of course an anomalous one, full of possibilities of friction, as the comparative wealth of America is brought in contact with the poverty of India.

The Policy of Devolution.

Keeping in view our great aim, as regards the indigenous Church, that it should become independent and self-supporting as soon as possible, our policy as a Mission should be that of devolution, i. e. we should seek to transfer responsibilities to the Church as fast as it is able to bear them. In doing this many difficulties arise. Human nature naturally desires honors and powers, but is loath to assume the corresponding burdens and responsibilities. Two crucial questions arise of practical importance, regarding the Indian's relation to the foreign missionary organization: (1) Should Indians be made members of the Mission? (2) Should they be given control of foreign funds?

The answer to the first question, by a pretty general concensus of an opinion of missionary boards and missions operating throughout the world, is in the negative. Such a policy would only tend to belittle and hinder the functions of the Church, and perpetuate the mission body, the temporary character of which should be definitely recognized. It could secure no benefits except to the favored individual, and whatever would accrue from his counsel and advice. This policy, moreover, was definitely tried in the early days of our mission history and abandoned.

The second question is not so easily answered. On the affirmative is urged the contention that by entrusting funds to the Indian Church, we would train leaders in the use of money, and the planning of policies involving its expenditure. Moreover the work supported by these funds is one in which the life of the Indian Church is very closely involved, and should not be managed from the outside. In fact, the claim is made, naturally from the Indian side, that there would be an accession of wisdom in its administration which is at present lacking.

On the negative it is argued that any

share given the Indian Church in the disbursement of foreign funds, would tend to discourage initiative in raising funds of its own. It would cultivate a dependance on outside help, and postpone the day of true self-support. If independence from foreigners is desired and desirable, it must be based on the only foundation for such independence, viz. a self-reliance which is able to supply its own resources. Lovers of liberty must pay the price of liberty. It is futile to talk of independence when constant monetary subsidy is received from America. Moreover, even if it were otherwise desirable, the number of men in the Synod who are capable of handling large sums of money is so small at present that the practicability of the proposition is decidedly limited. Men who have never handled more than $10 or $20 a month, and make a practice of going into debt in their personal finances, are not men to be entrusted with thousands of dollars of other people's money.

A compromise which is advocated by some is the giving of a subsidy to the Indian Church, and usually involves the idea of a sliding scale, ultimately at least. In objection it is urged that a subsidy presupposes some thing to subsidize and that it is better to let that some thing grow of itself than to depend on the vain hope of a scale sliding in a direction opposed to gravity. Let the Church begin at the bottom, raise its own funds, and gradually take over all the work it can support. In any case, it is urged the Church has not yet developed enough of capable men to justify any great change in present methods, and has plenty of scope for the full development of all her powers and resources within her own proper field. If sessions and presbyteries will magnify their functions and assume their legitimate burdens, burdens which it is a temptation to shirk, there can be no doubt about the growth of the Church and its ultimate independence of foreign control and foreign support.

Whatever the difficulties, we may view them with confidence and hope. Whether Indian or foreign, we are all brethren in Christ, and the Spirit of Christ which is the Spirit of love will find a solution of every problem. The race problem is world-wide, and is a factor in that which we are considering. Christ is the only solution of that problem, and the missionary enterprise is an attempt to apply that solution, depending on the sure promises of God for its success.

THE PROBLEM OF TRANSFERRING THE BURDEN OF EVANGELIZATION FROM THE MISSION TO THE CHURCH.

By the Rev. J. H. Martin, D. D., Gujranwala.

THE GREAT purpose of all foreign missionary effort is not merely to gather in converts, to save individuals, but rather to develop and organize a Christian community which will be the indigenous evangelistic force for evangelizing that country or community. The purpose of the United Presbyterian Mission in the Punjab is to establish a Church which will eventually evangelize its own portion of the Punjab. After more than sixty years of mission work it is surely pertinent to ask whether this purpose has been accomplished or not.

There is a Christian community of more than 70,000. Is this a mere list of converts or is it a powerful evangelistic force? Does this Christian community have any sense of responsibility for the evangelization of their friends and

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neighbors and is it disposed to make any definite effort to this end? It would be a fair answer to this question to say both yes and no. Yes, there are many noble souls who are deeply concerned for the salvation of others. Such are making every effort to accomplish this end. On the other hand we must also answer no to this question, for the mass of the Christian community is not interested in evangelization. It is, indeed, an effective evangelistic agency which may be used by the missionary, but the burden of evangelization in India is yet "a white man's burden." The initiative is with the foreigner.

Not Exclusively A Problem of the Foreign Field.

To get Christian people to assume the responsibility for the Christianizing of the world is not a problem peculiar to the Indian Church. There are branches of the Christian Church in all lands which do not pretend to be evangelistic. During my last furlough in America I heard prominent leaders saying that one tenth of the Christian people of America are carrying nine tenths of the burden of evangelization both at home and abroad.

A little observation will soon convince one that the problem under consideration has all the difficult features of the same problem as it exists in America with a few new ones thrown in which are peculiar to India. Every reader who has interest enough in this problem to read this article is as capable as any one here of stating the difficulties in the way of getting people in the U. S. A. to take up the work of evangelization. So these need not be mentioned here and only those difficulties peculiar to our Church in India will be considered. These special difficulties of getting the Church in India to take up the burden of the evangelization of India are,

1. The Initiative in Evangelism has been assumed by the Missionary from the beginning.

It could not be otherwise. Momentum keeps it this way. Most Indian evangelists have been hired. They have not all been hirelings by any means, nevertheless the great burdens of evangelization has been with the missionary. This spirit of evangelization was born in the congregations at home. The missionary should have transferred the burden to the shoulders of the Indian Church. It seems to me that missionaries in India have not been so wise as have been the missionaries to Korea. The Korean Church seems very far ahead of the Indian Church in this one feature.

Missionaries have been putting it up to our people at home that by paying a certain sum each year any one may have his own missionary on the field, and many have responded liberally to this call. Nevertheless this system has its limitations in making for efficiency here. For any Church or individual to support an evangelist in any community when that community could and should do it themselves is a wrong done to that community. Only when any such community positively shirks their responsibility has any one the right to come in and do the work.

The "407" Movement carried out to its full development will be a blessing to India only in so far as we are wise enough not to take up burdens which should be borne by the Churches here. There is plenty of need for all the help the "407" Movement can bring us; but the other side must not be lost sight of. *We who are responsible for working out the movement stand in great need of* *your prayers in carrying it out to its ultimate conclusion.*

II. Christian Community the Result of Mass Movement.

This great Christian community is largely the result of a mass movement of out-caste tribes toward Christianity. The out-caste is a slave and he turned to the missionary as his only hope of a way out of that slavery. He is also at the bottom of the social ladder and he turned to Christianity as the one chance of bettering his social condition. He is poverty stricken and his hope is for a better economic system. With all this in most cases he has not realized that Christ is a Saviour from sin. The mass movement has not always been in all its bearings exclusively an evangelistic movement though it has been the effort of all missionaries to turn it in that direction. Christ has done marvels for this people, morally, socially and economically. Nevertheless, in the first and second generations they are not suited for a wide evangelism, although even now they are the only agencies the missionary has for the dissemination of gospel truth.

On its own initiative this Christian community cannot have a great influence on the higher castes, although it can work along its own vein, and usually workers from this class lack the courage to make them efficient evangelists. The fact is that in villages where there is a Christian community from the outcastes the impression prevails among all classes that the Christian religion is only for outcastes.

It is also noticeable that the thoughtful, educated young men of the Christian community are more interested in the economic problems which concern their own people than in general evangelization. It is also generally recognized that a large percentage of this Christian community is in dire need of evangelization itself. At any rate it needs Christianizing, a work which *must* be done before it can be a great evangelistic force.

III. Sin in the Church an Obstacle.

Sin in the Church is another obstacle to evangelistic efficiency.

Caste. In this land of caste it is not surprising that there is more or less of it in the Church. The American negro and the white American citizen do not mix very well in the Churches of America. The differences of caste are as great and fundamental here as they are between the different races at home. It need not surprise one that there is some of it in the Synod of the Punjab. The wonder is that there is not more of it. Nevertheless it is not conducive to that evangelistic fervor which we all long for.

Falsehood and dishonesty. . These are twin sins which are a deep grievance to the Spirit of God, which result in a lack of mutual confidence, as well as a mere form of godliness both of which put an end to the evangelistic spirit. The struggle for even half enough to eat makes a terrible force driving men to all sorts of doubtful actions.

Debt. Nine tenths of the people of India are in debt to the one tenth. The man who borrows money has small intentions of ever repaying it. You in the land of plenty like America cannot even guess the temptations which come to those who are dependent for bread on the money lender.

Degrading marriage customs. The matrimonial practices of India are based on a commercial system. Boys, girls and wives are bought and sold. This commerce is some times veiled but the whole thing is cursed by the love of money. It is not an easy matter for the Christian community to throw off these evils. One of the objectives of the New World Movement is to get the promise of parents not to barter their girls in marriage. Only a small portion of the Christian community is ready to sign such a pledge. Some of our congregations are so low morally that a new convert coming into them gets a chill.

IV. Politics.

India is red hot politically. Every member of a community is watched by his own party, for the defection even of a single person, means a weakening of its own party by so much. All Christian organizations are foreign. Joining any of these is looked upon by Hindus and Mohammedans as going over to the foreigner, which now-a-days is about the only thing that men count sin.

Nor is the Indian Christian community at all loyal to these foreign organizations. They are often not in sympathy with the foreigner's evangelistic program. A real evangelistic campaign in India cannot come till there is an indigenous Church filled with an evangelistic fever.

These are some of the problems we face in the effort to make the Church an evangelistic force.

Solutions of The Problem.

How can the problem be met? Principally by continuing right on in the way we are going in the effort to make the Christian community the great factor in evangelization. For some years the Synod of the Punjab has set aside one month in the year as a special evangelistic month in which every effort is made to get every Church *member* to put forth some special evangelistic effort. This effort has been greatly blessed and it would be the part of wisdom to go right on in the same line with renewed vigor. In all plans Indians are urged to take the leadership. Pastors with their sessions are especially put forward and the burden of the campaign is laid on them. It must be admitted that so far it has largely been a foreigner's effort. It is as yet a foreign movement but it is made in the hope that it in due time it will become indigenous. The Synod's evangelistic program has been incorporated in the New World Movement of the Church as the one object in which all the other objectives centre. It is *the* grand objective.

In the discussion of this question some one has very sagely remarked, "The difficulties mentioned will all, I think, disappear under the influence of a warm spiritual life which is needed to enable any one to make efforts in this line that are worth while." That is exactly the problem. Given the "warm spiritual life" the Church in India will bound forward evangelistically.

When at home last time I saw the farmers prepare their fields for corn, and saw them plant the corn, and there was every prospect of a fine stand of corn. But rain and clouds prevailed for days and days into weeks and one heard on every hand, "Oh, if the sun would only come out."

India is wide a-wake, and people are talking and thinking, but not of God, and with no thought of sin. Books and magazines are full of economics and politics. All sorts of opposition has developed to rule and authority. This is as true of the Church as of the world.

The grand effort of the Indian Church during the past year has been to throw off foreign influence. This in itself is not an evil. But it is sin and not the foreigner that is depressing India both within and without the Church. The economics of righteousness must come in before there can be any uplift of the down-trodden. Debt must give way to thrift. It is righteousness that exalteth a nation.

"Warm spiritual life,"—sunshine,—that is the hope, but how are we going to get it? Nothing else will answer.

It has been my privilege to have three furloughs home in each and all of which there has been only one plea "PRAY FOR THE CHURCH IN INDIA," for this is our one and only hope of evangelizing India.

The letters of your commissioners, Messrs. Taylor and MacMillan have been as interesting to us as they have been to you. These brethren have sized things up about right. We only hope that they may make the same impression on the Church at home as the conditions here have made on them. Let us quote from Mr. MacMillan's letter of April 13th.:

"Then, to sum up the matters as we see them, or as they appear to us, just let us tell you what was said to us; First, one of our oldest missionaries said: "You tell Dr. Anderson for me we want the "407." We need more missionaries. We need more money. We need more equipment. We need more schools. We need more native workers. We need more prayer, and unless we are going to have more prayers, do not send us anything more, for it is Divine power and Divine guidance we need most of all."

"The other day as we were saying goodbye, one of our new missionaries, still in her language study, took me aside and said: "Mr. MacMillan, keep praying for me, and won't you get several of your friends to pray for me?" Thus it is in the words of one of our youngest missionaries, "We want prayer." It is all failure and foolishness unless we have Divine power and Divine guidance.

Can we get this through any other source than prayer? It strikes us that just in the proportion that every member of our Church has prayed, work has been accomplished. A handful have been praying and a handful has been accomplished. Thus far, our mission work is just like one grain of sand among the millions on the seashore, one saved and millions untouched. These millions now unsaved will be saved just in proportion as every member of our Church prays.

In conclusion, the very important thing for all our mission fields is for every member of our entire Church at home to pray, for without Divine power and Divine guidance all is failure."

The writer feels that he cannot improve on this as a solvent of our evangelistic problem.

QUIZ.

1. Name five conditions which retard the growth of the Indian Church.
2. What difficulties stand in the way of Sabbath observance?
3. Name some marriage customs.
4. What is the number of the Christian Community in our field in the Punjab?
5. How many Christian children are there in school? How many of school age? What goal is set by the New World Movement.
6. How many Village schools are there in the Mission?
7. How many trained teachers for these schools? How do they receive training?
8. How many High Schools in the India Mission?
9. What do you know about Gordon College?

10 What do you know of the Boys' Industrial Home? Where is it located?

11. What of the Theological Seminary? Location? Management?

12. What do you know about the self-support pastors?

13. How many organized congregations are there in the India Mission?

14. How many of these have self-support pastors?

15. How are Elders chosen?

16. What are the necessary qualifications for the office of Elder?

17. What do you know of the New World Movement in India?

18. What do you know about the Synod's Evangelistic Campaign?

19. What is the aim of the campaign?

20. What grade of scholarship has been attained by the Indian pastors?

21. Name some of the difficulties in establishing Village Schools.

22. What is the significance of "The Conscience Clause?"

23. What special need is there for Industrial training?

24. Of the problems mentioned in this number which do you consider the greatest?

25.What is the most urgent need of the Church and the Mission in India?

THE INDIA SPECIAL NUMBER—ITS PROBLEMS

Preface .... By Mrs. E. L. Porter, Editor for India.
Table of Contents .... By Mrs. E. L. Porter, Editor for India
Some Conditions that Retard the Growth of the Indian Church .... By Miss A. L. Cleland.
The Problem of Educating a Christian Community of Seventy Thousand. As It Concerns Village Schools .... By Miss Hazel Bennett.
The Problem of Educating a Christian Community of Seventy Thousand. As It Concerns Higher Education .... By Rev. E. E. Campbell.
Miriam's Opportunity .... By Miss Lois Buchanan.
"The Light that Failed" .... By Mrs. W. T. Anderson.
The Problem of How to Secure and Train a Sufficient Number of Educated and Well Qualified Leaders in the Church—The Ministry .... By Rev. W. D. Mercer.
The Eldership .... By Rev. J. G. Campbell.
Ghulam Masih—"Slave of Christ" .... By Miss L. A. Cleland.
Wadhawa .... By Rev. E. V. Clememts.
The Problem Contained in the Relation of the Mission to the Indian Church .... By Rev. Harris J. Stewart.
The Problem of Transferring the Burden of Evangelization from the Mission to the Church .... By Rev. J. H. Martin.
Quiz .... By Editor for India.

EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THE INDIA SPECIAL NUMBER!

We have read all the articles in this India Special Number several times, as our duty in proof reading. We desire to tell the readers of the Women's Missionary Magazine that we do not find any thing in any Magazine secular or Missionary superior to these articles. The responsibility to write upon the subjects herein presented is very great. We just marvel at the understanding they reveal. Missionaries who are conscientious, do not write of things they do not know, and can not verify.

Missionary literature is *not fiction.* If there is one feature more dependable than any other in Missions it is the reliable information necessary in writing. Any thing that can be verified suffers criticism in Missionary writings sooner than any other form of giving information. Tourists who do not know Missions and those who fail in their task to be missionaries may give wrong interpretation to the work and its results, but the Missionaries that are dependable and serve until death calls them away from their task are not inclined to any thing but facts. Hence we should read the mission story with the full realization and the deepest sympathy that our understanding will permit. To us this is a great insight into the task we have assumed in India, whether we go or whether we send, we should know that there are natural difficulties as well as marvels of grace to experience. We send this number forth following the preceding numbers of the special fields, desiring that the Church be brought into an intelligent, sympathetic relation to the work that is ours at home, as well as the missionary in the field. The task of Christian Missions today has many more problems than many of us know. This India special number has been carefully and prayerfully given to the Church, in the home land, for a purpose. We ask Divine guidance for its understanding and a large sympathy for the missionary at work as it will be studied and discussed. We believe we will live closer to all our Missions because of what we learn in the special care given from each field for our information and prayers.

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IMPORTANT!

Delegates attending the Women's General Missionary Convention at Los Angeles, June 16, 1923.

We are anxious to make the trip to the next annual meeting just as pleasant and attractive as possible. If a sufficient number of delegates and friends go together we can have our own special train with baggage, diner, observation, and Pullman cars. We are not able to quote what the Rail Road fare will be in 1923, but this year the round trip from Pittsburgh was $113.05. From Chicago $86.60. Pullman charge for lower berth $28.60, from Pittsburgh, one way. Quite a number have expressed a desire to go to California by way of the Grand Canon. This side trip will cost at least $20.00, extra. Count on Rail Road fare from Williams $9.00, extra sleeper charge $4.50, three meals and then the cost will be just what trip taken while at the Canon. Aside from the wonderful scenery at the Canon, it will be very restful to have a break in the long trip, and so much more pleasant to be there together.

Please notify the Rail Road Secretary, not later than December 1, 1922, if you desire to visit the Canon on the way to California.

Mrs. W. P. Wiegering, Rail Road Secretary,
352 Alameda Ave., Youngstown, Ohio.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

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INVITATION
TO
GIVE
THANKS

"If any joy has blessed your home,
If any gift has made life sweet,
For answered prayer for light in gloom,
Come! lay a gift at Jesus' feet;
For friends on earth who share your love,
For friends safe in the home above,
THANK GOD TODAY!"

PRAISE YE THE LORD.

"When the sun is just setting, at the moment in which the last glimmer passes out of sight, the herdsmen of the Alps take their mountain horns and send out four well known notes echoing along from rock to rock; These are understood to mean, "Praise ye the Lord!" These shepherds manage the alternation so that one may succeed another, the slope most distant shall seem to take up a response to that which is nearer, and thus, higher and higher up the ridges, hill shall shout to hill, and peak shall answer to peak, until the whole Swiss heart shall join in the simple and sublime anthem of praise to the one Lord of all."

The shepherds in those mountains proclaim His goodness so do all His children as they acknowlege Him the giver of all blessings. All gifts of health, strength, food, clothes, protection, friends and homes come from His hand. His best gift to all is His Son our Savior.

Let the women and children of the United Presbyterian Church send up an anthem of praise each evening for His goodness throughout the whole day. This anthem of "Praise ye the Lord." will come from north, south east and west in our own country and carried by the women of India, Egypt, Sudan and Abyssinia.

We show our gratitude to Him by our Thank-Offerings.

May we all join in this wonderful anthem of praise for the gifts we have received at His hand.

WHAT THE BIBLE TEACHES ABOUT GIVING.

God's word is full of instruction for His children. Many verses can be quoted on giving. We find in His word why we should give, what we should give, when we should give and how. Giving to the Lord is no new thing it is as old as Abraham. Genesis 14:20.

The Bible teaches us

That it is more blessed to give than to receive. Acts 20:35.
That giving is a Christian "grace" 2 Cor. 8:7.
That tithing is a moral obligation. Mal. 3:10.
That giving should be systematic. 1 Cor. 16:2.
That giving to the Lord will result in both temporal and spiritual blessings. Mal. 3:11.

A recent writer in the Illustrator has found a verse on giving for each letter of the alphabet. We give these with the hope that they as well as Gleanings on giving, given month by month may be helpful in the roll call for the monthly program.

All things come of thee, and thine own have we given thee. 1Ch. 24:14.
Bring ye all the tithes into the storehouse. Mal. 3:10.
Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate. 1 Ti. 6:17, 18.
Do good unto all men, especially unto

them who are of the household of faith. Ga. 6:10.

Every man according as he purposeth in his heart so let him give, not grudgingly, or of necessity. 2 Cor. 9:7.

Freely ye have received, freely give. Mt. 10:8.

God loveth a cheerful giver. 2 Co. 9:7.

Honor the Lord with thy substance, and with the first-fruits of all thine increase. Pr. 3:9.

If there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not. 2 Cor. 8:12.

Jesus said, It is more blessed to give than to receive. Acts 22:35.

Knowing that whatsoever good thing any man doeth, the same he shall receive of the Lord. Eph. 6:8.

Lay not up for yourselves treasurers upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up treasures in heaven. Matt. 6:19, 20.

My little children, let us not love in word, neither in tongue, but in deed and in truth. 1 John 3:18.

Now concerning the collection for the saints, upon the first day of the week let every one of you lay by him in store as God hath prospered him. 1 Cor. 16:1, 2.

Of all that thou shalt give me I will surely give the tenth to thee. Ge. 28:22.

Provide yourself bags which wax not old, a treasure in the heavens which faileth not, where no thief approacheth, neither moth corrupteth. Luke 12:33.

Quench not the Spirit. 1 Th. 5:19.

Render unto God the things that are God's. Matt. 22:21.

See that ye abound in this grace also. 2 Co. 8:7.

The silver is mine and the gold is mine, saith the Lord of Hosts. Hag. 2:8.

Unto whomsoever much is given, of him shall be much required. Luke 12:48.

Vow and pay unto the Lord your God. Pa 78:11.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him. 1 John 3:17.

'Xcept your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven. Mt. 5:20.

Ye know the grace of our Lord Jesus Christ. 2 Cor. 8:9.

Zaccheus said, Behold Lord, the half of my goods I give to the poor. Luke 19:8.

Selected.

GLEANINGS ON GIVING.

Livingston gave to the cause of missions all that he earned beyond his subsistence; and he also gave himself to the work of Foreign Missions.

There is a difference between systematic and proportionate giving. A young man earned ten dollars a week and gave fifty cents a week to missions. He has given that same sum every week since, although now his weekly income is many times ten dollars. This is systematic giving, but not proportionate giving.

"The silver and the gold is mine," saith the Lord of Hosts." Every coin we have is wholly the Lord's money. Simple belief of this fact is the stepping stone to full consecration of what He has given us, whether much or little.

Chaplain McCabe says—"The old standard of one-tenth for the Lord's treasury would flood the world with salvation.

It is sometimes said that we have no right to ask the poor to give; that they can not afford to do so. Did Christ thus judge? Did He say the poor widow should not have given her mite? Did He say she should have saved it for herself?

A missionary from India tells of a native helper who was converted to tithing. After three months he was asked if it worked. "Certainly sir." "Ah how is that? You were always complaining of being so hard pressed, often in debt when you used your whole income upon yourself. Now you give one-tenth to the Lord and you make no complaints." "Ah sir" said the native worker "the nine-tenths with God's blessing is far better than the ten-tenths used to be without it."

THANK-OFFERING SUPPLIES.

Many orders for supplies are being sent to your secretary's home adress with the request that the supplies be sent by return mail.

Our desire is that all orders be filled the day they are received, but this can not be done when orders are sent to the home address. All supplies are at 905 Publication Building, Pittsburgh, Pa.

To assure prompt attention and to save time and extra postage all orders should be sent to the office of the department. If supplies are not received within reasonable time always notify the department and an other package will be sent. All leaflets, envelopes and boxes are free for postage Order all you can use profitably.

The supplies will be helpful to societies throughout the year in the monthly meetings.

Send order to 905 Publication Building, 209 Ninth st., Pittsburgh, Pa.

PRESBYTERIAL HONOR ROLL.

To have a place on this roll the complete report of all societies in the presbyterial together with the report of the presbyterial thank-offering secretary must be sent to the General Secertary, before February 1st 1923.

We take the last Statistical report as our standard. If any societies thus reported have been disorganized during the year, this fact should be noted in the report. A large increase in the Honor Roll was made last year. Our desire in for every presbyterial to have a place on this roll in the THIRTY FIFTH ANNIVERSARY REPORT.

Oh! The loads that we might lighten!
Oh! The lives that we might brighten!
Through thank-offerings freely given,
Day by day!

LIFE MEMBERSHIP

THANK OFFERING DEPARTMENT
SENIOR LIFE MEMBERS.

At $25 Each.

From September 15, 1922 to October 15, 1922.

71. Mrs. Mabel Auld, Iberia, Ohio. (By her sister, Jessie Henderson).
72. Miss Margaret Turner, 1637 Denniston Ave., Pittsburgh, Pa., (By a friend).
73. Miss Lillian McCullough, 323 Hailman St. Pittsburgh, Pa., (By a friend).
74. Mrs. Nettie M. Hoon, 1000 Fruit Ave., Farrel, Pa. (By her two Daughters).
75. Stella Greenwalt, 100 Broadway St., Scottdale.
76. Mrs. Margaret Bradford. (By the first Dayton W. M. S.) certificate sent to Mrs. F. J. Perrin, 23 Jones St., Dayton, Ohio.

PRICE OF PROGRAMS
FOR THE
Studies of the Month
1923

Price, per 100 - - - -	$4.00 Post Paid
Price, per 50 - - - -	$2.00 Post Paid
Price, per 25 - - - -	$1.00 Post Paid

SINGLE COPY, 4 CENTS
SEND ALL ORDERS PAYABLE TO
The Women's Missionary Magazine
XENIA, - - OHIO.

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Avenue, Dormont, Pa.

MOTTO: "YOU CANNOT HASTEN SUCCESS BY HURRYING."
AIM: MOVE IN A STRAIGHT LINE. "A STRAIGHT LINE IS THE SHORTEST DISTANCE BETEEN TWO POINTS."

YOUNG WOMEN'S SPECIAL WORK FOR 1922—1923.

Pasrur Girl's Boarding School, India. Support asked, $4,324. Salaries of three missionaries in Home Fields: Miss Johnson: Supt. Henderson Hospital, Henderson, N. C. Mrs Mary Magee: Matron of Dormitory, Frenchburg, Ky. Miss Sawhill: City Missionary. Spokane, Washington.

Amount asked, 2,440. Total askings, 6,764. Each society is asked to contribute at the rate of $1.00 per member.

NEW YOUNG WOMEN SOCIETIES.

Southern Illinois Presbyterial—Cutler Queen Esther Circle—10 members—Pres. Mrs. Mary Brown.

Several new societies are pending. Are you planning to organize a circle to take care of the girls just leaving Junior Society? Do you think it wise to permit them to wander away from missionary influence? Why allow a break in their missionary education any more than in their secular education? Let us hear from you.

Our Young Women's Special fund to date is about $125 more than any previous year, $694. This should be multiplied nearly ten times by April 1, 1923 in order to meet our obligations. Is your society planning to do its share? Remember the average gift asked, *one dollar* per member for the year. Note the change of name of special worker at Frenchburg Ky. It is now Mrs. Mary Magee.

WHY?

A request was made of a certain young women's organization that the reason or reasons for each individual belonging to the Society be written out. It was thought that the collection of answers might be enlightening, perhaps helpful and surely interesting. Ten answers were sent in. Five frankly said that the social part had drawn them yet each one appreciated the work being done through the Society. Two others joined the Society because the ministers wife was anxious to enroll the girls in missionary work. One came into the circle because it was a missionary society and did mission work. One other while enjoying the work of the Society, yet continues to belong for the sake of "auld lang syne." And so the answers ran. Might it not be interesting if the members of your society would take an inventory to discover just why you belong to the missionary society. Are you a member merely to be with the girls? Or are you enrolled just to please your mother or other interested workers? Are you a member because, as one of the young women answered, "You" believe in a Young Women's Missionary Society and for what it stands, the furthering of the Kingdom?"

Dalhousie, India.
Sept. 1, 1922.

Last week the July number of the Magazine came. Since I was on vacation I had plenty of time for reading, so thoroughly enjoyed every page of the Magazine. I found it most interesting and helpful and inspiring. It is wonderful to think of the variety of work that is being carried on by the women of our Church. They are most dauntless and full of faith and good works. We are proud to be their representatives.

I was surprised to read that the Young Women have again taken the Pasrur School as their Foreign Special. But soon the surprise gave way to joy, but I must admit that it was a very selfish kind, for it made me glad to know that we were again for another year to be remembered in prayer by such an army of consecrated women as are to be found in the ranks of the Young Women's Missionary Society. I am so glad to know that they are willing to put up with us for another year.

Of course I was sorry to read that the full amount of money needed for the

Special Work of the Young Women's Missionary Society had not been paid in last year, but we believe that they are going to do much better this year. Guess I didn't apply the Golden Rule when it came to the matter of prayer. I thought more about their prayers for the school than I did about ours for them. We shall try to do better this year.

School will open again two weeks from today. We are wondering how many new girls we will have. We hope to have all that we can possibly care for in every way. We closed with 155 in attendance but we want more than that this winter.

I would like to give two or three things for which the Young Women might especially pray during the winter. We would like to have their prayers and help in the matter of the discipline of the school. Many of them well know what we mean by this, and what a burden it is. The girls are with us constantly for ten months of the year, so we need to know them and their individual needs and peculiarities so that we may discipline in such a way that it may be very effective and the means of building up real Christian character. Then we crave their prayers in the matter of dealing with the girls along the line of their spiritual needs also. This year we want to have a class of the older girls to whom instruction will be given in preparation for making profession of their faith in Christ. "We have been born in Christian (or sometimes so-called Christian homes it may be) homes, so we are Christians" is too much their attitude and thought. They must be taught that salvation is a personal matter and that Christ is a personal Savior. Also pray for the staff that the members may live and work together congenially and always have at heart the real and most vital needs of the girls.

I am here on vacation, but am returning to Pasrur this coming week. We have had a lovely and profitable time roaming about over the mountains.

I shall try to be more faithful in writing for the Magazine than I was last year.

We are indeed glad to be the Young Women's Special again this year, and we wish for them the very best and fullest blessings that God has in store for them. May it be the best year yet.

DORA B. WHITELY.

"CONTINUING USEFULNESS."

One of the most difficult things for an usually able-bodied vigorous person to endure is to be laid aside through illness, accident or other cause. How those first days drag along! Not to be able to move at will—what a handicap. How the mind offers with the body. But even such a calamity need not utterly destroy one's usefulness. While the thinking powers are in command, helpfulness is possible.

Marion Harland, (Mary Virginia Terhune) when quite aged suffered a crippled wrist. At eighty five she learned to use the type writer and kept on working. For nearly seventy-five years her writings gladdened the hearts of her readers. The strongest feature of her life aside from her ability to write, was her quiet, steady persistence to be useful.

Not all young women are gifted as the noted authoress. Indeed, only a few can hope to be great. Every one can be *useful* if she cares to be. Not all the excuses in the world can atone for the neglect to be helpful. There are numerous things that make one feel justified in not being active in good works, such as: previous claims, out of touchness household duties, lack of knowledge, no pronounced ability and, perhaps no desire. The aged saint is a rebuke to all of our pleas of "cannot."

"It is a mark of heroism to make an effort to be useful in the face of difficulties." What a challenge is this to every Christian! How it calls for best efforts on the part of every congregation. Is the Church doing its best to impress on its young people the great value of the useful life? What idea does the average young person have of life? Does it feel its responsibility to others? Watch the trend of life and you will know.

Perhaps you are a member of a society in which for several causes interest has waned. You are inclined to allow matters to take their course, and say with discouraged tone, "What's the use of trying longer? Call to mind that it is the one who continues to be useful who is the truly, successful person. If one aged eighty-five could and *did* overcome obstacles, where is your excuse?

The findings of the scientist of life who has analyzed success are as follows: "An early start, 20 per cent; hard work, 60 per cent; perseverance, 20 per cent; genius, less than a trace." May we not as well say that the successful life is one that continues in its usefulness? It is well to get a good start in the beginning of the year. By continuance, it will be possible to do more than has been even dreamed of. Let us make ourselves useful to those about us.

IDA B. LITTLE.

NEW IDEAS.

Some months ago this question was asked in an article in the magazine "Do you have any ideas that might help make some one's meeting more alive?

Why not share them? Be generous!

Topeka, Kansas, Young Women's Missionary Society has been giving varied programs successfully.

The July meeting was a picnic held in one of our parks. The husband, brother or friend of each member was invited. Why not interest the men in Missionary work? Another was an "Open Meeting" at which the pageant, "Hanging the Sign" was given, in connection with music and readings. The members of our Women's Missionary Society were our invited guests for the evening. After the program, refreshments were served. The Sabbath School room had previously been decorated with oriental draperies, rugs and shaded lights and made to look as foreign as possible.

Our September meeting was announced as a Tour of Our Mission Fields. We started at the home of our pastor, Freedmen's Missions being represented there. We were met at the door by two colored ladies, who on closer scrutiny proved to be our pastor's wife and another one of the members. After devotional exercises and the usual business, a short talk on our Freedmen's Missions was given. Two small "colored boys" served watermelon, after which we continued on our tour arriving in Egypt—the home of one of our members. A brief description of the work in that field was given and a number of interesting curios from that country exhibited.

The rest of the time here was occupied by our very worthy Thank-Offering Secretary, giving the origin, history and present work of the Thank-Offering. She had a number of posters arranged around the rooms. Natives in costume gave short pleas for their particular fields. Turkish coffee and wafers were served.

We next journeyed to India, at the home of another member. Here we enjoyed instrumental music until the guests all had arrived, when account of the work in India was given. A former pastor's wife was a guest and we were glad to have her talk to us in an informal way. Here also posters of the Mission Fields were displayed. Ladies in costume served tea and small cakes.

Our Missionary Societies have arranged for a School of Missions including all the congregation who wish to join. We are to gather at the prayer meeting hour, on Wednesday for devotional exercises, then separate into three groups for mission study. The men, the Y. P. C. U. and the Women's and Young Women's Missionary Societies, each group having its teacher.

We use the budget system and find it very satisfactory as it has increased funds.

Not being able to send boxes this year to the foreign fields, on account of the uncertainty of their safe arrival, we accepted Mrs. J. Kelly Giffin's offer, given at our Presbyterial: viz., to take care of all gifts for the Sudan. We together with our girls Missionary Circle, gave her a number of dolls.

We have planned for a bazaar to be held in a down-town business place in time to catch the Christmas shoppers.

We have a music committee which

plans for duets, quartettes and solos for our meetings.

This year we have been studying the book of Ephesians as outlined by Dr. Wm. Evans, during our devotional service.

Our report on the Standard of Efficiency was 95%, very conscientiously marked or it might have been 100%.

In all our activities we should bear in mind that it is all service for Him. We should remember the spiritual side and above all pray. I fear we neglect this sometimes.

"Do you realize that only through prayer will the missionary task of the Church be accomplished?" (Matt. 9:38.)

(Mrs W. Z.) Cora Parkinson Replogle.
Topeka, Kansas.
Pres. Y. W. M. S.

PARSONAGE DEPARTMENT.

MRS. J. H. MAXWELL, Secretary, 142 Taylor Street, Beaver, Pa.

PARSONAGE REPORT
For the month of July 1922.

Hutchinson, Kansas ....$	83.25
East Toledo, Ohio	23.55
Kenton, Ohio	75.33
Somerville, Ind.	49.95
Monroe Memorial, Akron, O.	50.00
Bellingham, Wash.	60.00
Four Mile, Beaver, Pa.	111.00
San Antonia, Texas	82.50
Roberts, Idaho	27.75
Grinnell, Iowa	55.50
Lakewood, Ohio	141.25
Oskaloosa, Iowa	51.34
Cuyahoga Falls, Ohio	82.41
Knoxville, Pittsburgh, Pa.	70.63
Brownlee Woods, Youngstown O.	95.00
Olathe, Colorado	55.50
Montrose, Colorado	70.63
Shedd, Oregon	38.85
Second Cleveland, Ohio	154.67
Oklahoma City, Okla.	30.26
Jetmore, Kansas	13.88
Economy, Ambridge, Pa.	52.00
Garfield Blvd. Chicago, Ill.	41.63
East Toledo Ohio	23.55
Total	$1540.43

PARSONAGE REPORT
For the month of August 1922.

Riverside, Cal. ....$	55.50
Assiut, Egypt	442.06
Barstow Colony	50.00
Military Ave. Detroit, Mich.	80.04
Oakland, California	55.50
Third St. Louis, Mo., ...	94.17
First Akron, O.	117.71
Second Spokane, Wash.	164.78
Second Spokane, Wash.	654.29
West Side, Monmouth, Ill.	83.25
Total	$1797.30

PARSONAGE REPORT
For the month of September, 1922.

East Toledo, Ohio, ...$	23.55
Olympic Court, Seattle, Washington	75.34
Moundsville, West Virginia	70.63
Lansingville, Youngstown, Ohio	212.14
Twelfth, Philadelphia, ...	70.63
Oklahoma City, Oklahoma	60.52
Ambridge, Pennsylvania, ...	52.00
Oneonta, New York, ...	27.75
Creston Iowa, ...	333.00
Norfolk, Virginia, ...	164.79
Oakland, California, ...	55.50
Donora, Pennsylvania, ...	135.00
Oklahoma City Oklahoma, ...	30.26
Eleventh, Pittsburgh, Pa.	159.00
Tulsa, Oklahoma, ...	82.40
Second East Liverpool, Ohio, ...	237.35
Monessen, Pa.	80.04
Hepburn, Iowa, ...	58.85
East Toledo, Ohio, ...	23.55
	$1952.30

Mrs. J. H. Maxwell,
Parsonage Secy.

MISCELLANEOUS GIFTS.

Federated Women's Guild ....$	5.00
Philathea Class, Deer Creek S. S., ...	75.00
Mrs. Jennie Doig	50.00
Mrs. R. A. Acheson	20.00
Grove City S. S. Class	25.00
Women's Bible Class, First McDonald	15.00
Henrietta Cowden	60.20
Alice McKibben	5.00
Santa Monica U. P. Conference, S. S. Offering	20.00
Plus Ultra Class, Deer Creek	50.00
Try Circle Class	5.00
Warmspring Congregation	30.00
Westside Mission	6.00
Luxor M. S., Detroit	35.00
Mrs. Mary C. Graham	6.00
Mrs. C. M. Walker	5.00
Lucile Harmon	75.00
Edith Morgan	20.00
Camden Academy	2.50
Toledo Jr. M. S.	2.00
King's Daughters Class, Fowler	6.50
Shadyside Congregation	50.00
E. McLaughry	50.00
Boy	5.00
Lisbon W. M. S., ...	25.00
Mrs. N. J. Hutchman	10.00
Total	$658.20

JUNIOR PROBLEMS AND PLANS.

By Mrs. E. A. Fetherston, Monmouth, Ill

After Moses had received the commandments and law and given to all Israel he said "And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way and when thou liest down and when thou risesth up."

God expects parents to give their children careful and conscientious Christian training, but to the Church is also given the privilege to help the children understand and accept. The Junior Missionary Society is one of the channels through which the Church works. As you all know the object of the Junior Department is "To prepare its members for active christian service; to lead them to Christ, to instruct them in the needs of mission work and their personal responsibility to it, and through prayer, study, work and gifts to do their part towards sending the gospel story to the ends of the earth."

This is a day of great opportunity for the young people of our Church. Never in its history has there been such a need for trained young workers and the condition and demand will continue. The opportunity is here, it is a wonderful privilege and a challenge to the Junior Superintendents to help, to train and prepare the children of the Church so they will be ready when the call comes for more volunteers. Some people no doubt believe that children of Junior age are too young to consider this matter seriously but I firmly believe that these little ones understand and comprehend what they are being taught and that some in their heart have silently dedicated themselves to Christ to be used where he shall lead and direct them. And we must encourage, nurture and train them to the best of our ability, remembering to pray with and for them. But how can the most be accomplished in an interesting and instructive way. Junior Superintendents have many discouraging and perplexing problems to solve. To me it seems that the most important thing is a better knowledge of the Scripture and an explanation of the word which they can understand. Too much emphasis cannot be laid upon the importance of committing to memory scripture verses. To leave children ignorant of Jesus Christ and his great salvation for them and others is to leave them a prey to worldliness, sin and doubt.

The method of teaching varies, depending upon the ages and number of members you have. I have found it best to have children under the 4th grade in the Light Bearers Division in charge of a teacher, if possible one with some knowledge of kindergarten work. Information along this line can be secured by sending for a catalogue to Thos. Chalmers Co., Chicago. When the Light Bearers Division is large I put 1st. grade and under in one class and 2nd. and 3rd. grades in another. Our little tots enjoy working with crayolas, the pictures are traced by the teacher and while the children color the lesson story is told. Sometimes they cut, color and paste. We worked out the story of the creation and others that way. We teach the commandments by holding up numbered cards for each commandment and the child who can repeat it first gets the card and stands holding it up. These cards can be secured from the David C. Cook Publishing Co. Elgin Ill. We have had several under six able to recite the commandments the long way and the books of the Bible. Such verses as "God is love" and "Thou seest me" can be printed in large letters and then colored by the youngest Light Bearers. Our little folks enjoy learning the motion songs and verses. We are just completing missionary lessons for the youngest Juniors published by our Women's Board. They are proud of their scrap books and can tell a story about every picture. We have opening exercises together. Light Bearers marching to their own room, sometimes carrying flags and following a chosen leader. After the lesson they return, march to the front, show us what they have made and tell in their own way the lesson story. For closing exercises we form a circle count how many present and sing Safely Guarded.

Our older Juniors are children from the 4th. to the 8th. grades. On entering High School all can become members of the Intermediates and the girls can also join the Girls Missionary Society. In this way the girls go on with their missionary training, but what about the boys, their missionary education so far as the Church is concerned practically stops, with the exception of an occasional Sabbath School or Young People's Christian Union topic or missionary talk To me it seems that our Girls Missionary Society should be open to both boys and girls of High School age. I understand it was tried in some places and proved a success.

One of the most difficult problems is to make the meeting interesting and at the same time give the children an opportunity to take part. The program should be varied. For the memorizing of scripture we have tried the following. We have the children the first of the year select and learn a verse as a guide verse through the year and call for it frequently at the regular meetings. Answering roll call with a verse of scripture we find interesting. Sometimes one quotes a verse of scripture and who ever can tell where it is found, quotes the next verse and so on. We have tried learning a verse for each letter of the alphabet, one starts goes as far as he can and then another tries.

Our Juniors like to play "who am I." A child stands up in front and describes a Bible character, the one giving the name is the next "Who am I." Or we divide the society in two groups, one side asking the other side Bible questions, the one not able to answer must go to the other side. For a change the past few months we have been responding to roll call by spelling our names with scripture verses. Starting with this month we respond with the number of days we have read our Bibles using the Daily Bible Readings in the Junior Magazine. During the winter we studied the "Up Trail" and "How to use" published by our Womens Board, and have found them both interesting and instructive. We made memory books at home, the women of our Church supplying the pictures out of their old Missionary Magazines. We used the tickets and had announcements about the trip printed in the Church calender. We used large maps to locate the missionary stations, and were especially fortunate in having some of the McKelvey children in our society to help us with our study of India.

Junior pamphlets published by the Literature Department free or at a very small cost provide good reading material. The children know that these stories are true and are stirred when they read of the sufferings of the children in heathen countries, of the ignorance of the colored people and the mountaineers and the treatment the little foreign children receive in our country. The children take some of the pamphlets home. We pasted picture postal cards together and sent large packages to the Indians and Mountaineers. We also made scrap books for Miss Barnes to take to Egypt. Interest and attendance has been increased by giving a silver plated star to every one present for one month, sickness excusable, and a gold plated star two months perfect attendance. Those present for three months are given a sterling silver pin and those present six months the Junior pin. We purchase the stars from the D. C. Cook Pub. Co.

We have quite a number of Honorary Members, anyone can become an honorary member by paying twenty five cents. This money is used for general expenses and to make life members.

About a month before the Womens Convention we took up a birthday offering, each junior and light bearer bringing as many pennies as they are years old. This money was used to purchase something for the Junior exhibit at the Women's General Missionary Society convention.

To help the children remember their Thank Offering boxes we have a thank offering Secretary and once or twice a month she calls roll and the members respond by telling whether they have remembered or forgotten their boxes. Sometimes they are anxious to tell why they put in an offering and how much.

Let us remember to set up a high standard of christian giving as well as living, teaching always that time, talents and money belong to the Lord.

"And whatsoever ye do, do it heartily as unto the Lord and not unto men. Knowing that of the Lord ye shall receive the reward of the inheritance for ye serve the Lord Christ." Colossians 3:23-24.

Monmouth, Ill.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS AND HELPS, 1922-23

Foreign.

Building with India (Senior,) Cloth, 75c.; paper, 50c.
How to Use "Building with India," 15c.
The Wonderland of India (Junior). Paper only, 40c.
Guide for Leaders for "Wonderland of India." 15c.
A Child Garden in India (For very little people). 75c.
India Primary Picture Stories, 50c. per set.
Everyday India, Picture Sheet, 25c.
Boys and Girls of India, Picture Sheet, 25c.
Larola, (A one-act India play), 25c.

Home.

The Trend of the Races (Senior), Cloth, 75c.; paper, 50c.
Suggestions to Leaders for "The Trend of the Races." 15c.
The Magic Box (Junior). Paper only, 40c.
Leader's Manual for "The Magic Box." 15c.

Maps—Egypt, India, Sudan and Abyssinia. $1.00 each or $2.75 for the three.

Facts and Folks in our Fields Abroad. Cloth, 75,; paper, 50c.
How to Use "Facts and Folks." 15c.
Facts and Folks Pageant. 15c.
The UP Trail. 40c.
How to Use "The UP Trail." 15c.
Pictures and Tickets for "The UP Trail." 1c. each or 10c. per dozen.
Missionary Lessons for Youngest Juniors. 30c.

Standard Supplies.

Prayer Cycle. 10c. each, $1.00 per dozen.
Daughters of India. 10c. each, $1.00 per doz.
The Power House at Pathankot. 75c.
The President's Book. 15c.
Recitation Book for Juniors and L. L. B. 25c.
Missionary Mother Goose Rhymes. 25c.
Wall Roll. $1.00.
Missionary Game. 25c.
Post Cards (18 in set) of our Foreign Fields. 2c. each, 3 for 5c.
Statistical Reports. 15c.
Budget Cards. 35c. per 100.
Contribution Envelopes for Y. W. M. S., and Jr. M. S. 25c. per 100.

Leaflets for December Program.

Sowing Prayers in America, Reaping Souls in India. 2c.
Intercessory Foreign Missionaries. 3c.
The People—Dress, Customs and Manners. 3c.
Women of India. 2c.
Women Adventurers in India. 3c.
The Closed Gate. 2c.
Modern Hinduism. 5c.
I Wish You Were a Doctor. 2c.
The Claims of Suffering. 4c.
Home Life in India. 3c.
Daisy Chains. 2c.
Distribution of Loaves. 2c.

Send 1c. for postage and get the Catalogue, and the leaflets explaining Budget Cards, A School of Missions, and Extension Department.

Again let me warn against sending money in envelopes. Send by draft or check, Money Order, or Registered Letter.

DAY OF PRAYER.

The Day of Prayer for Missions will be observed Friday, February 16, 1923. It will be observed by all denominations in the United States and Canada, and includes Foreign and Home Missions.

Programs will be for sale at $1.50 per 100. "A Call to Prayer" is free.

Please order supplies early so that we may be able to supply all demands.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Perhaps the most unusual event in the Foreign Department of the Women's General Missionary Society this month was the receiving, from Mr. William S. George of East Palestine, Ohio, of a check for fifty thousand dollars, to be used for the building of a hospital in Addis Ababa, capital of Abyssinia. The check was made out in the name of Dr. Thomas A. Lambie, because it was through his talks that Mr. George became interested in the work. It was then endorsed by Dr. Lambie and made payable to Mrs. J. B. Hill, our Treasurer. The money was promptly deposited in our bank and will bear two per cent interest until it is all safely invested in first mortgages or real estate in Pittsburgh, when it will bear six per cent. If it should remain for a year in our hands, the six per cent will have added three thousand dollars to the original sum. That in turn will be compounded as long as we hold the money. This investment was considered wise because, as you know, Dr. Lambie is still in this country and expects to return to Abyssinia early in 1923. He will then have to secure the land, which the king has promised. We hope there will not be many delays. Mr. J. L. Beatty, our architect, is working on the plans, and by the time this Magazine reaches your hands we are planning to have a conference with the members of the Board, Mr. George, Mr. Beatty, Dr. Lambie, and some members of the Foreign Board.

In order that the reception of the largest sum of money from any one source at one time might be singly noted, a photograph was taken of the check, a cut of which appears in this magazine. We have given one of these photographs to Dr. Lambie, one is framed and hanging in our office, and the third is sent to Mr. George, hoping it will remind him every time he sees it, of the deep gratitude of the members of the Women's General Missionary Society, not only for his magnificent gift, but for the fact that his gift was an endorsement of its methods of work and expressed his confidence in its Board of Directors as it should plan still further for the hospital.

Do not imagine that this money is all that will be needed. It is expected it will all be taken for the main building. In addition to this there will be needed a laundry plant, an electric light plant, an ice plant, a dormitory for girls, members of the training classes, a dormitory for young men whom Dr. Lambie hopes to volunteer for medical training, an isolated department for contagious diseases, a laboratory for making the various necessary tests and serum of all kinds, etc. So you see the building for the hospital is but the beginning of this great plant which will appear in the capital city of this dark country as a monument, not only of Mr. George's generosity, but one that is to honor the name of our Lord and Saviour, Jesus Christ. Every patient, and doctor, and nurse, who crosses its threshold will learn of the story of the Saviour's life, and work, and resurrection.

A party sailed on October 10, consisting of Dr. and Mrs. McConnellee and daughter, Dr. and Mrs. McClanahan and three children, Rev. and Mrs. C. S. Bell and children, Rev. Livingston Gordon, and Miss May Holland. This, we think, completes our sailings this year. We may have one or two who will go out in January, 1923. Cables have been received from all of our parties, telling of their safe arrival at their destination. Surely God has heard our prayers, and we praise Him for His wonderful gifts.

All our missionaries home on furlough are out with the New World Movement deputations, holding institutions in every Synod in the Church. Many Missionary Societies and Presbyterials will therefore be disappointed, and speakers whom they had hoped to have, but all will agree that the New World Movement is the most important consideration at this time. It cannot be possible that the United Presbyterian Church would fail in any pledge she has made. It is also hoped that the new members who have been added to our ranks since 1919 may become informed and interested, and thereby be eager to add additional pledges to the sums already expected.

Our Railroad Secretary is busy interviewing agents about various roads which cross the continent, with a view to making the most comfortable and convenient plans for the transportation of the delegates who are planning to attend the Annual Meeting of the Women's General Missionary Society in Los Angeles next June. The cost of transportation is so great that many Presbyterials will be limited in the number of delegates sent. We, therefore, hope that every United Presbyterian woman who finds herself able financially will plan to attend the convention, send her name in to her Presbyterial and receive credentials as a delegate. The President is already working on plans for the program, and we are sure it will be intensely interesting. Pray that the Spirit may give wisdom to the program committee, the local committees and to all of our committees who have the responsibility of planning wisely and well for the hosts of United Presbyterians which go westward in June.

Pray for a continued blessing upon the whole Church, for a great spiritual revival and for divine wisdom in planning for the future advancement of the women of the Church.

BIBLE READINGS FOR WOMENS AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

"The Bible was given for—

The black and the white,
The slave and the free,
The sick and the Well,
The sad and the happy,
The poor and the rich,
The weak and the strong,
The dull and the wise,
The small and the great,
The young and the old,
The lost and the saved,

The Bible was given for YOU."

BIBLE READINGS FOR DECEMBER.

JESUS CHRIST—HIS DIETY.

PRE-EXISTENT AS GOD

1. John 1:1-18, 29-34.
2. Col. 1:1-29.
3. 1 John 1:1-10.

PREDICTED AS GOD.

4. Isaiah 9th. chapter.

HE PROFESSED TO BE GOD.

5. John 5:1-29.
6. John 5:30-47.

PROCLAIMED AS GOD.

7. 1 Tim. 3:16; John 1:35-51.
8. Heb. 1:1-14. He is omnipotent.
9. Heb. 2:1-18.
10. Heb. 3:1-19.
11. Heb. 4:1-16. He is omniscient and holy.
12. John 8:12-30.
13. John 8:31-59. He is eternal.
14. Matt. 28:1-20
    Matt. 18:20. He is omnipresent.
15. John 14:1-31. He is "Love."
16. John 20:19-31. Called "My Lord and my God."

JESUS CHRIST—HIS HUMANITY.

17. Phil. 2:1-18. He is truly man—in form.
18. Mark 6:1-6.
    Luke 4:16-30. He is truly man—in toil.
19. Matt. 4:1-11. He is truly man—in bodily needs.
20. John 4:1-14.
    2. Cor. 8:9.
21. Matt. 8:18-21. He is truly man—in poverty, in praying.
22. Matt. 26:30-56.
23. John 19:1-22.
24. 1 Tim. 1:12-17; 2:1-7.
25. Heb. 73:1-21.
26. Acts 1:1-4.
    Daniel 7:1-28.
27. Matt. 25:31-46.
28. Rev. 1:4-20.
29. Song of Solomon 5:1-16.
30. John 17:1-26. The prayer of Jesus.
31. Psalms 24 and 65.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

All the schools have opened with the largest enrollment in their history— Many of them have the same teachers, but some new faces are seen at Chase City, Camden, Canton Bend and Henderson. Mrs. O. H. Wilson the Superintendent of the Robinson Memorial Hospital, Millers Ferry has resigned and will take up Community Nursing in her native City, Selma, Alabama. We hope to fill this vacancy in the near future.

The buildings at Prairie and Camden have been painted during the summer and Mr. Wade of Prairie reports their buildings very pretty indeed especially Yourd Hall. They are the talk of the country. Mr. Bennett the farmer reports crops as a whole are good. Corn crop exceedingly good and the cotton yield will be far above that of last year. The barn is filled with fresh hay and more to cut. All the tenants are busy picking cotton. Each one of them trying to make good.

The contract for building the Mary Clokey Porter dormitory at, Miller's Ferry has been given to Mr. H. F. Farley, a Southern contractor whose bid was much lower than either of the other contractors who estimated on the work. Mr. R. Maurice Trimble is the architect and when the work is completed, we hope to have as good a building as that which was destroyed by fire three years ago.

Mr. Simpson the Principal at Miller's Ferry says they have received a goodly number of text books from societies and friends for which they are grateful. If there are those who have suitable Books for library use to dispose of, they would fill a need and be most appreciated.

Both Townsville and Bluestone need second hand clothing. The winter is facing them and anything our good friends can send them will be gratefully received.

Our hospitals keep open the year round. Jubilee took care of 20 patients during July and 24 in August. Of this number 20 were major operative cases and 11 miner cases. Four pupil nurses are receiving training and the work is encouraging.

Recently permission was asked and given that a clinic be opened in Knoxville Hospital for tubercular patients. Dr. Green, will supply the vaccine free of charge and the doctors of the staff will give their services free of charge. The need of this treatment is imperative, for the colored people are most susceptible to this disease. Just a few weeks ago one of our own colored doctors died with it. He gave fine service in the Hospital and his death came as a blow to those with whom he was associated. The clinic will be held for one hour twice a week.

Miss Ferguson reports 15 patients at the time of her report and says that the lack of room is the only reason there are not more. The Junior Special this year is to be used for improving and equipping the operating room. One of the vital needs at present is a Sterilizer and by action of the Board, part of the "Special" is to be applied toward an electric Sterilizer.

Sometimes packages and barrels are received at the missions, without cards, or without definite addresses. This makes it impossible for the principals to send a note of thanks and they have asked me to assure these good friends of their gratitude. Please send your name and address when forwarding packages.

In making your budget do not forget the need in the Freedmen's department.

Bettie Taylor Groves transferred from Townsville, N. C. to the "Black Belt" of Alabama, writes.

The Principal of Arlington L. & I. School, Annemanie, Ala. asked me to come here as matron of the girls hall. I accepted the call as coming from God through man. Thus I am here, believing that we are not to choose our own fields of labor but follow where he leads. I like my work fine. Both teachers and students eat in the same dining-room in the girls' hall. It is there we have our daily devotion and mid-week prayer meeting . And an open road to point the boys and girls the high way, the way of Christ. It was my privilege to teach a large class in Sabbath School, "The message of Malachi." Many of the grown people said at the close of the lesson that they understood as never before their duty as followers of Christ. Pray that God may teach through me daily His people who will hear.

Here we find boys and girls much like those in other places. They are anxious to learn, willing to do when taught and trying to get ready to come to school. Many of these live three, four, five, six and even seven miles from the schoolhouse. Yet this being the only open door to them they must come. We could and would gladly use to an advantage a few boxes and barrels of second hand clothing to prepare these boys and girls for school. The Principal asked me to write this for the Women's Missionary Magazine that the friends in the north who wanted to help might know that we would appreciate and use anything sent to improve the looks of our boys and girls and prepare them for school.

Yours in Christ.
BETTIE TAYLOR GROVES.
Anne Main Ala.

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 5 Trenton Ave., Wilkinsburg, Pa.

Simnasho, Oregon. Rev. W. A. Matthews reports we had fifty-five at service on August, 22 and ninety-three the week before.

One of our Indians, Dan Teias was drowned in the Deschutes river a week ago to-day. He was fishing for eels when the accident occurred. He leaves a wife and family.

Since receiving this report I received a letter from Mr. Matthews stating that he had not been well all summer and that he and Mrs. Matthews had gone to Portland in the car to consult a physician. An X-ray revealed the presence of an ulcer, and the doctor ordered him to the hospital.

He writes that he is getting along real well after a two weeks treatment and hopes to be able to leave the hospital soon.

Mr. and Mrs. Murdoch members of our First Church, Portland return with Mrs. Matthews and Mr. Murdoch conducted services in the Mission on September third and also on the following Sabbath.

Our earnest prayer is that Mr. Matthews may be speedily restored to health and strength, that he may be able to take up the work that he has so successfully and so faithfully carried on during the past eight years.

Rev. R. G. Smith reports sixty-five pastoral visits. Preaching services seven, Sabbath School sessions seven with an average attendance of fifty two at the Sanitorium and twelve at the Reservation school.

On September 1st. Rev. Smith writes that all of the Tama Churches had a union picnic and invited our Indians. Seventeen of our Sabbath School came and seemed to have a good time. The white people did all they could to make them feel at home, and they were served first. This is the first time the Indians have ever had any part in such an affair. Mrs. Smith is recovering very rapidly and we hope she will be better than she has been for years.

Rev. R. H. Barr reports fifty-five pastoral visits; four preaching services; one missionary meeting with offering of $3.90 and two temperance society meetings with an offering $2.90. Our attendance has been double last summer. I take the Sabbath School lesson for my sermon subject. The lessons have been very interesting and the people enjoy them. They often speak after the sermon as being helped by the lesson sermon. School begins September 11th, so we are looking forward with pleasure to having the children back soon.

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

FRENCHBURG NOTES.

School opened on September 5 with an enrollment of 215. All the teachers were in their places in good time in spite of railroad disturbances. They came from east and west: California, Idaho, Colorado and Kansas adding to the usual group from Pennsylvania and Ohio. They took hold of the routine work at once and every department is running in order. There are 37 boarders in the Dormitory and a few more to come.

The big event of the opening day was the Chapel service. The rooms used for the auditorium were crowded. Mr. Giffin led the devotions and then presented the different members of the faculty. Each spoke a few words of greeting and the students applauded heartily. Special attention was called to the improvements made on the buildings during the summer.

The schoolhouse and dormitory look like new buildings. The exposed electric wires are enclosed in the partitions, the walls retinted a cheerful tan and brown, the interior woodwork varnished and the outside woodwork painted light yellow. In addition, the dormitory has been replastered. The telephone and electric wires have been strung on poles back of the buildings instead of in front, and the old poles removed. A new cement walk has been laid from the schoolhouse to the teachers' home and part way to the main entrance. All these improvements add greatly to the good appearance of the campus and to the convenience of all.

A new cement water tank of 30,000 gallons capacity has been built on one of the hills above the campus. With this additional storage space we hope to have a supply of water sufficient to meet the needs even in the dry time which comes every fall.

All this has made a very busy summer for the workers who remained on the field. It has been a good season for fruit and vegetables and quantities have been canned at the dormitory. To the usual supply of blackberries there have been added plums, grapes and peaches. Tomatoes are plentiful, also melons.

The regular services of the Church and Sabbath School have been maintained throughout the summer. As a rule, the attendance at Church has been good, and the Sabbath School has been better than usual, in summer. Dr. Mitchell has been busy but has not been overtaxed with the medical work. There have been only three patients in the hospital since June. Death claimed two of our pupils during the summer. A young man just ready for the High School died of typhoid fever and a little girl from the second grade was accidently drowned.

The work of another year has begun with good prospects. Pray for the pupils and teachers that they may work together in earnestness and consecration for the building of the more abundant life in these young people. Pray for the hospital and the Church that they may not fail in any way in their service to needy bodies and souls.

HOME MISSIONARIES.

Miss Margaret Heazlett, 1241 Fayette St., N. S. .... Pittsburgh, Pa.
Miss Grace Welch, (Allen's) ...... Burgettstown, Pa.
Miss Romain Russell, (Allen's) .... Hickory, Pa.
Miss Irene Mechlin, (Allen's) 7313 Hamilton Ave., ... Pittsburgh, Pa.
Miss Ella Montgomery, 218 W. High St., Alliance, O.
Miss Ruth Findley, 2748 Dunkald Blve., Denver, Colo.
Miss Laura Sawhill, 2109 E. Mallon Ave., ... Spokane, Wash.
Mrs. F. C. Metcalf, (Deaf Mutes) 531 E. Couch St., ... Portland, Oregon.
Miss Teresa Lippert, 1300 McAllister St. .... San Francisco. Cal.
Mrs. Ada Tracey, 1214 W. 71st. St., Los Angeles, Cal.
Mrs. E. C. Little, (Allen's)........ Los Angeles, Cal.
Miss Irma G. Allen, 122 S. Grevilla Ave., Inglewood, Cal.

WORKERS AMONG THE MOUNTAIN PEOPLE.

Rev. and Mrs. W. J. Giffin, ... Frenchburg, Ky.
Rev. and Mrs. W. P: Gordon, ... Frenchburg, Ky.
Miss Esther Mitchell, M. D. .... Frenchburg, Ky.
Mrs. Mary Magee, ... Frenchburg, Ky.
Miss Anna Cubit, ... Frenchburg Ky.
Miss Margaret Peebles, ... Frenchburg Ky.
Miss Lorena Stewart, ... Frenchburg, Ky.
Miss Leda Stephens, ... Frenchburg, Ky.
Miss Ada St. Clair, ... Frenchburg, Ky.
Miss S. Belle Smith, ... Frenchburg, Ky.
Miss Frances Magee, ... Frenchburg, Ky.
Miss Olive Hunting, ... Frenchburg, Ky.
Miss Mary Porter, ... Frenchburg, Ky.
Miss Riba Thompson, ... Frenchburg, Ky.
Mrs. Margaret Ure, ... Frenchburg, Ky.

Treasurer's Report For Months of July, August & September.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Womens' Asso Work			Isaiah 41:6	Temperance	New World Movement	Miscellaneous	TOTAL
											Orphans' Home	Home for Aged People	Columbia Hospital					
Allegheny	513.00	900.00	105.00	35.00	55.00	10.00	25.00		25.00					11.00	15.00	600.00		2294.00
Argyle			226.00		13.00								16.00					255.00
Arkansas Valley	12.00	133.00	8.00	13.00	22.00	7.00		3.00	8.00						6.00	143.00		355.00
Beaver Valley	163.00	115.00	60.00	32.00	37.00	31.00	2.00	55.00	42.00						16.00	75.00		628.00
Boston	30.00	200.00																230.00
Butler	77.00	200.00	29.00	3.00	10.00	2.00			9.00		15.00			2.00	31.00			378.00
Caledonia		98.00																98.00
Cedar Rapids	13.00	150.00	13.00	20.00	18.00	1.00			1.00					1.00	1.00	172.00		390.00
Chartiers	32.00	219.25	170.50					45.00			11.00							477.75
Chicago	15.00		22.00		18.00				10.00									65.00
Cleveland	111.00	250.00	29.00	10.00	15.00	10.00		20.00	9.00					3.00	4.00			461.00
Colorado	77.00	292.00	35.00	19.00	29.00	8.00	2.00		9.00						1.00			472.00
Conemaugh	19.10	76.70	8.00	6.00		.50		25.00	6.50	.50				3.00				145.30
Delaware	29.00	251.00	21.00	13.00	30.00			10.00		1.65								355.65
Des Moines	4.00	230.00						10.00										144.00
Detroit	67.00		39.00		47.00	5.00		7.00							8.00			173.00
Garnett	5.00	40.00																45.00
Hudson	47.00	20.00	46.00	5.00										5.00				123.00
Idaho	10.00	15.00	7.00	4.00	4.00	4.00			3.00					2.00	1.00			50.00
Indiana	10.00	327.00	6.00		4.00													347.00
Kansas City	13.00	78.50	14.00	3.00	3.00	1.00			2.00						1.00			115.50
Keokuk	5.00	136.00	14.00	7.00	12.00	7.00			2.00					1.00	7.00			191.00
Kiskiminetas	27.00	10.00	17.00	8.00	15.00						51.00			1.00				129.00
Lake	5.00	73.00	6.00	6.00	2.00	13.00		11.00	15.00						1.00			132.00
Los Angeles	69.00		37.00	10.00	40.00			18.00	18.00					5.00	5.00			202.00
Mansfield	30.00	123.00	30.00	3.00	15.00			16.00	3.00	2.00				8.00	3.00	224.00		452.00
Monmouth	20 00	160.00	40.00	5.00	5.00			17.00							5.65	345.90		598.55
Monongahela	224.00	1395.00	430.00	65.00	263.00			40.00	25.00	10.00								2452.00
Muskingum	55.00	792.00	58.00	45.00	52.00	4.00	4.00	35.00	4.00		2.00			11.50	2.00			1064.50
Ohio First	15 00	150.00	50.00	1.00	27.00	13.00			13.00	5.60					2.00	150.00		426.60
Omaha	37.00		10.00		2.00											150.00		199.00
Oregon	45.00	296.50				9.00			11.00						5.00			366.50
Pawnee	12 00	42.00	5.00		5.00			6.00										70.00
Philadelphia	92.00		10.00															102.00
Puget Sound	45.00	75.00	21.00	12.00	16.00	5.00			5.00	2.00	3.00	3.00		1.00	3.00			191.00
Rock Island	59.00		13.00	11.00				11.00								300.00		394.00
Sidney	29.00		14.00	2.00	6.00											151.00		202.00
Spokane		45.00	7.00															52.00
Steubenville	15.00	63.75	10.00	5.00	15.00			56.00		2.00		5.00						171.75
Texas		42.75																42.75
Vermont	2.00		2.00	2.00	2.00					6.82								14.82
Westmoreland	79.00	196.00	57.00	32.00	17.00	59.00		11.00	26.00					2.00	2.00			481.00
Wisconsin		5.00																5.00
F. H. Beatty & Family		150.00																150.00
Margaret A. Bell		24.00																24.00
Cochranton Cong.		300.00																300.00
Long Beach Cong.		495.50																495.50
Norris Square S. S.		200.00																200.00

North Bend Cong.		175.00															175.00
Mr. & Mrs. J. A. Miller															1120.00		1120.00
Rochester, N. Y. Cong.		150.00															150.00
Sparta Cong.		200.00															200.00
First Toledo Cong.															133.33		133.33
Traer Cong.		300.00															300.00
2nd Wash. Ia. Cong.															150.00		150.00
Walton, N. Y., S. S.		100.00															100.00
Parsonage Repayments						5290.03											5290.03
Returned on Loans																75.00	75.00
Investment Income																7577.66	7577.66
Annuities																6200.00	6200.00
Frenchburg School			400.58														400.58
Industrial Depts.					68.50												68.50
Interest	61.74				10.60					978.44							1050.78
New World Movement															48831.22		48831.22
Legacy																500.00	500.00
Refunds	378.14	130.00												8.50	5.00		521.64
Anna W. Buck															200.00		200.00
Bertha Tinning	100.00																100.00
Mrs. & Mrs. J. O. Crawford	100.00																100.00
Mrs. Sara B. Wallace	100.00																100.00
Societies, S. S. Classes	486.70	80.00	18.00	9.00	56.50		2.00								6.00		658.20
TOTALS	$3338.68	$ 9404.95	$2088.08	$ 386.00	$ 934.60	$5479.53	$ 35.00	$ 396.00	$ 246.50	$1009.01	$ 82.00	$ 8.00	$ 16.00	$ 60.00	$ 119.65	$52756.45	$14352.66	$90713.11

MRS. J. B. HILL, Treasurer, 1531 Denniston Ave., Squirrel Hill Sta., Pittsburgh, Pa.

FREEDMEN'S MISSIONS.

READ THIS!

Your attention is asked to the need of sending boxes and barrels of clothing to the Freedmen Missions in the South-land under care of the Women's and Freedmen's Boards. All stations with star (*) are needing clothing. Send *promply* and *generously*. Children in need of clothes to attend school appeal to you—*SEND—SEND NOW.*

Athens, Tenn.—Rev. C. H. Wilson.

*Riceville, Tenn.—W. E. Dotson.

Knoxville, Tenn.—Rev. J. Kelly Giffen.

*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.

*Miller's Ferry, Ala.—Rev. C. S. Simpson, Camden, Ala. Mark "For Miller's Ferry."

*Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Cathrine, Ala.

*Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.

*Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.

*Mark "For Bluestone Mission."

*Chase City, Va.—Rev. F. W. Wilson.

*Henderson, Vance Co., N. C. Rev. John A. Cotton, D. D.

*Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

The Fortieth
Annual meeting
of the
Women's General
Missionary Society
convenes June 16th, 1923
at
Los Angeles, California.

The Hospital for Abyssinia

BY MRS. H. C. CAMPBELL

A photograph of an unexpected but highly appreciated gift to the Women's General Missionary Society of the United Presbyterian Church is given herewith.

As Mr. George desired the money to go to the W. G. M. S., Dr. Tom Lambie endorsed the check to Mrs. J. B. Hill, treasurer of the above-named corporation. It represents the largest sum of money ever received by the Women's Board at any time from one source. "Praise the Lord for His goodness and His wonderful works to the children of men."

The deepest gratitude of every woman in the Church is due Mr. William S. George for his magnificient gift. By conversation and correspondence he has made it clear to us that this money is to be used for the hospital building. The plans contemplate an institution which will be worthy of the name of the Great Physician and which will be used for the establishment of His kingdom in the land of Abyssinia.

A little thought will convince anyone that there is much more than a building needed for successful hospital work. We must have an electric light plant, an ice plant, a steam laundry, and a heating plant. All the machinery for all of the foregoing must be bought in America and sent to Addis Ababa by freight. We are unable at this writing to give any estimate of the probable cost of all this necessary equipment.

In addition to the foregoing we must have beds and mattresses, and other furniture for wards and rooms. We must have surgical instruments, operating room tables, desks, a safe, cutlery, dishes, patients' trays, bedside tables, sheets, pillow cases, blankets, white spreads, towels, gauze, rubber goods of all kinds, dormitory for nurses, pathological department, medical training school for nurses and doctors, etc., etc., etc. In fact, no human being can intelligently estimate the cost in dollars of this undertaking, but we are not afraid. We know that He who put it into the heart of this generous friend to contribute this large sum of money is able, through His many servants, to furnish us with all the means necessary to adequately equip and maintain the George Memorial Hospital in the capital city of Abyssinia.

—From The United Presbyterian.

$50000.00

East Palestine, O. Oct 16 1922 No. 48

W. S. George

Pay to Thomas A. Lambie $50000

OR ORDER

EXACTLY FIFTY THOUSAND DOLLARS NO CENTS

To Citizens Trust Company

Canonsburg, Penna.

W S George

Courtesy The United Presbyterian.

PAGEANT
PAGEANT

THE JUNIOR'S EXHIBIT AT NEW CASTLE, PA.—MAY 12-16, 1922. OCCASION OF THE TH
OF THE UNITED PRESBYTERIAN

Read the story of "What John Saw" of this exhibit in

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GREENSBURG
THIRTH

THE JUNIOR'S EXHIBIT AT NEW CASTLE, PA.—MAY 12-16, 1922. OCCASION OF THE TH
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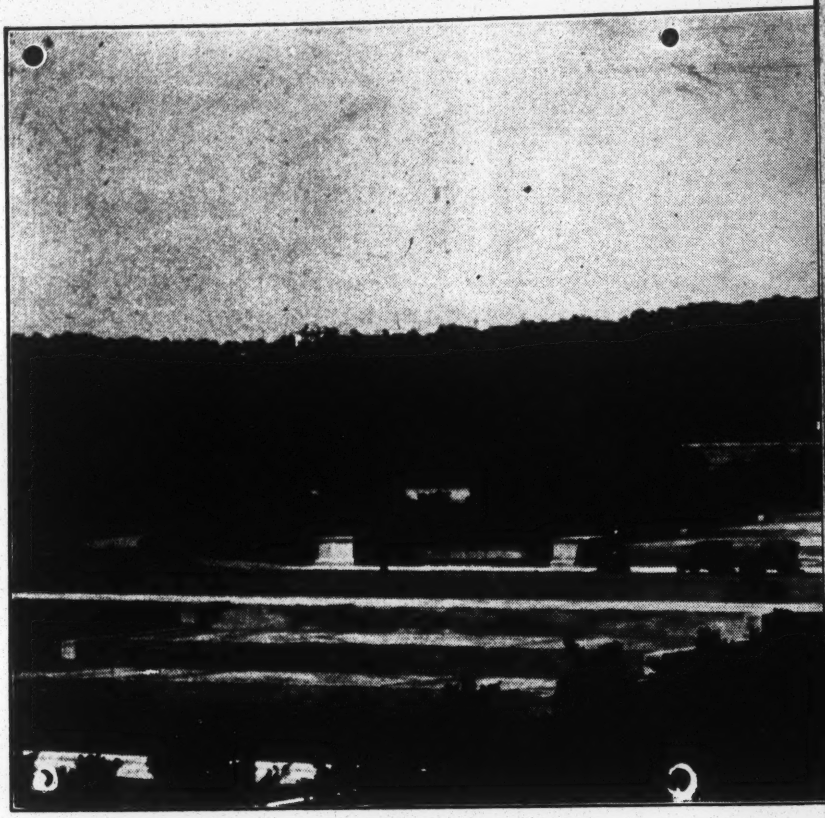
Read the story of "What John Saw" of this exhibit in

JUNIORS
DOLLS

TIETH ANNIVERSARY OF THE ORGANIZATION OF THE JUNIORS
HURCH.
is issue. Page 316.—Editor.

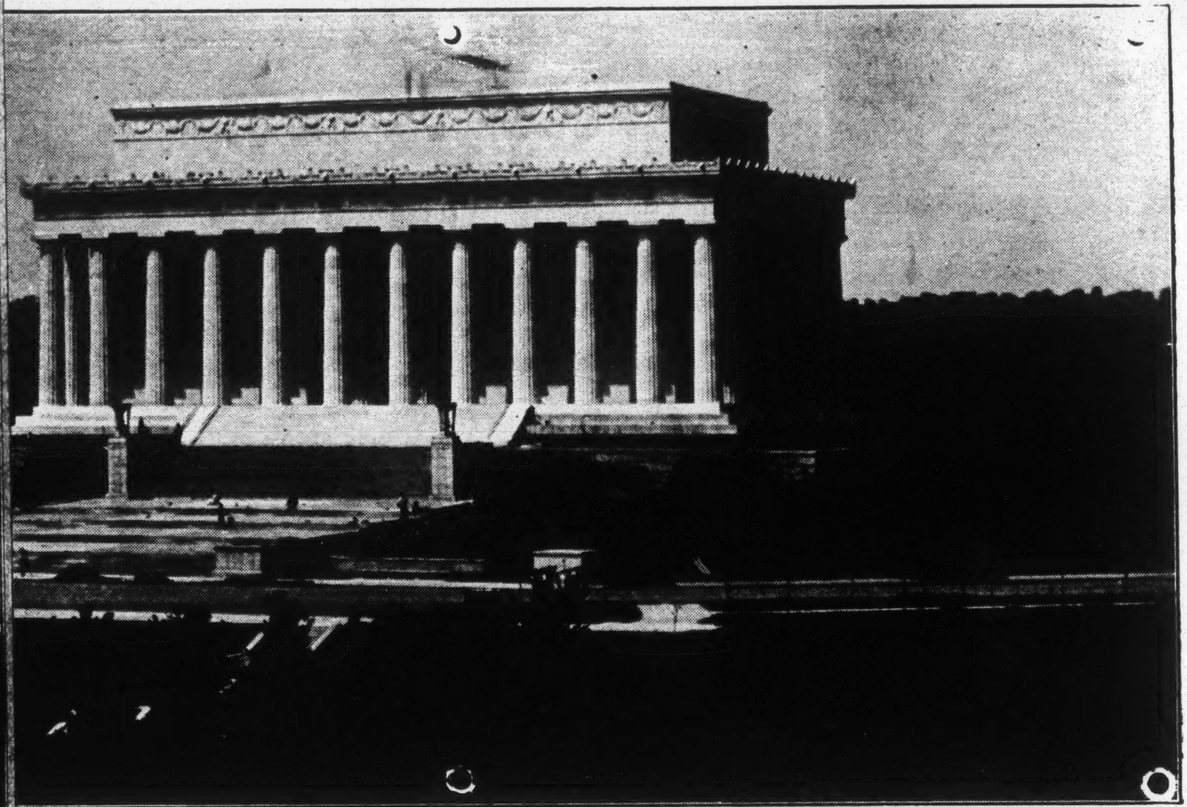


Am

A MEMORIAL TO AB

One of the world's most beautiful monuments—the Taj Mahal is al
Architects declare the memorial has not an unnecessary line; not a f
Potomac and beyond rise the hills of Virginia. Nearby is Arlington.
connecting the two is a wonderful lagoon mirroring both stately str
Washington's Monument and the Lincoln Memorial—with walks a
heroic statue of Lincoln at the upper left looks out through the colon
Memorial is surrounded by forty-eight Doric columns of marble, eig
names are inscribed on the frieze above. There is no door, but the s
the super-heroic statue of Lincoln, seated, with hands outstretched, an
beyond words. On the wall back of Lincoln are engraved these wo
of Abraham Lincoln is enshrined forever.'' On the wall at the Sou
is on the north wall. The symbol, the time and the place were emin

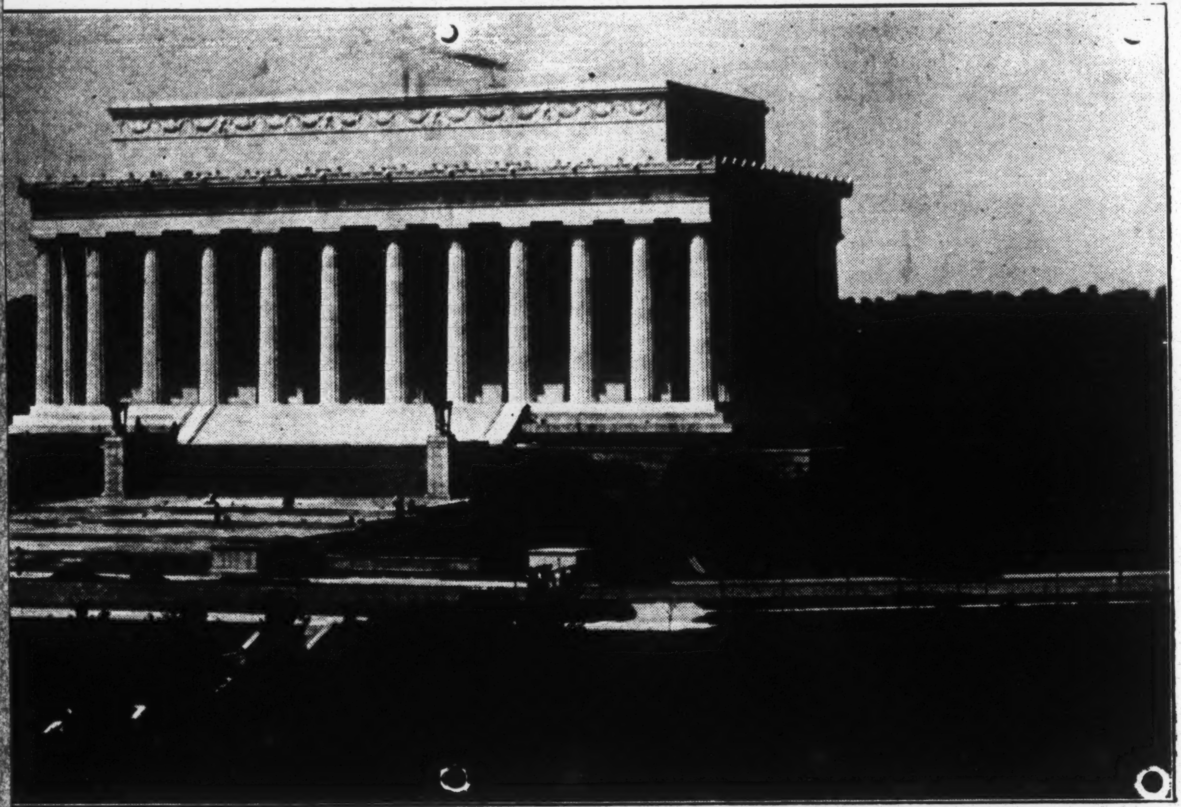
International Courtesy of Christian Herald.



Am rica's Taj Mahal

AB RAHAM LINCOLN DEDICATED MAY 30, 1922.

is al ost its only rival—now stands in Potomac Park, Washington, as a memorial to Abraham Lincoln.
t a f ult in proportion. It is perfection of unity. Its setting is magnificent. Behind it flows the
gton. To the East, nearly a mile away, stands in its splendid dignity Washington's Monument, and
y str ctures. A mile beyond the Washington Monument is the Capitol. The three—the Capitol,
ks a d drives between, form a composition without parallel in any other city in the world. The
colon nade (above) across the lagoon to the Washington Monument. The main structure of the
, eig t feet in diameter and nearly fifty feet in height, representing the forty-eight states whose
the s pace between the four middle columns on the east side is open. Approaching, one sees within,
d, an l looking far off beyond the monument and the Capitol across this broad land. The effect is
e wo ds! "In thistemple as in the hearts of the people for whom he saved the Union, the memory
e Sou h end of the inner hall is written his Gettysburg speech, while his second inaugural address is
emin ntly appropriate, and the program of the dedication was wonderfully inspiring and impressive.



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